

# THE WESTERN UNITARIAN CONFERENCE

## EIGHTH ANNUAL NUMBER

### OF

# UNITY.

**FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.**

Vol. XV.

Chicago, May 23, 1885.

No. 8.

### CONTENTS.

EDITORIAL.	Page
Notes - - - - -	117
Unitarian Organizations - - - - -	119
<b>CONFERENCES.</b>	
Secretary's Report, W. U. C., J. T. SUNDERLAND -	121
"    "    W. U. S. S. Society, ELLEN T. LEONARD -	127
"    "    W. W. U. C., FRANCES LE BARON -	131
Unity Club Work, MRS. C. A. WEST -	133
Treasurer's Report, W. U. C., JOSEPH SHIPPEN -	133
"    "    W. U. S. S. Society, M. LEONARD -	134
"    "    W. W. U. C., MRS. J. C. HILTON -	135
Proceedings of the W. U. C., MRS. C. S. UDELL, Ass't Sec'y. -	135
"    "    W. U. S. S. Soc'y, ELLEN T. LEONARD, Sec'y. -	137
"    "    W. W. U. C., MRS. G. E. GORDON, Rec. Sec'y. -	138
Western Directory, 1884-5 -	139
Recommendations by the Western Secretary -	141
<b>NOTES AND NEWS</b> - - - - -	142
<b>ANNOUNCEMENTS</b> - - - - -	144

Whoever would get an illustration of how the theory of the infallibility of the Bible often hinders moral reform, should observe how vigorously the Mormons are appealing to the Old Testament in support of their practice of polygamy. Nor can their appeals be easily set aside if the Bible is an infallible authority.

No appointment by the Conference will give more satisfaction to the friends East and West than the election to the presidency of Joseph Shippen, Esq. He comes from apostolic antecedents, has himself been always a loyal, devoted worker in our cause. It would be a pity that Brother Shippen was not a minister were there not such great needs and high uses for such laymen as he.

A memorial of the late Charles Timothy Brooks, the eminent translator and poet, containing a memoir, portrait, list of his published writings, and a careful selection from his poems, will be published forthwith by Messrs. Roberts Bros. It has been prepared by two friends of the deceased poet, Rev. Chas. W. W. Wendte, his successor in the Newport pastorate, and Wm. P. Andrews, of Salem, the editor of Jones Very's poems, and has evidently been a labor of love on their part. Mr. Brooks' verse, as collected in this volume, is likely to increase the existing appreciation of his poetic powers and to remain a permanent contribution to American literature. The memoir con-

tains sketches of his Salem life, his Newport pastorate, which extended over thirty-seven years, his visits to the South, to India and Europe, together with memorials of his acquaintance with Dr. Channing, Parker, Carlyle, and other eminent men, and tributes to his literary labors and personal character, by various friends and writers.

The only way for a missionary body to hold its own is to move forward. The advancing column is the heroic one. The action of the Conference on financial matters was justified by philosophy as well as by practical sagacity. Each year should find every society doing a little better for the cause than the preceding one. The slight advance made upon the expectations of each society will, we believe, be considered a compliment by most of them, and our societies will find it easier to make a growing contribution than a declining one. We commend to the churches the treasurer-elect. Brother Udell believes in sanctified dollars.

No part of this annual Conference number ought to be read with more interest and pride by the friends of Western Unitarianism than the Reports of the Woman's Conference. These women have not only been steadily, though painfully, groping their way to a real work which, without this organization, would permanently remain undone, but they have also been putting themselves through a special course of training in directions heretofore neglected by women, or rather, heretofore closed to women. Let no one despise this day of small things among the women; these amateur legislators, essayists and public speakers are yet to make themselves felt in still more important ways.

The editor of the *Christian Register* speaks of "the regular programme of the Western Conference" as having been "seriously crippled by the enforced absence of two or three speakers to whom prominent parts had been assigned." Possibly,—though we had thought of the St. Louis meetings as really exceptional among gatherings of this kind in the completeness with which so extended a programme had been carried out. There was not the slightest failure anywhere in the Women's Conference. There was not the slightest failure in the Sunday-school meeting.



There was not a failure in the ministers' meetings, or in the meeting of Local Conference workers, or in any paper of the General Conference. Nor was there a failure in the opening sermon on Tuesday evening. When we reached the platform meetings of Wednesday and Thursday evenings we had an absence of one speaker on each evening—Prof. John Fiske on the first, and Rev. Grindall Reynolds on the second. With these exceptions, the extended and varied programme from Tuesday morning to Friday noon was carried out with almost absolute fidelity, and by men and women coming distances of one, two, three, four and five hundred miles. Probably a conference was never held in the West in which the promises made beforehand were more perfectly kept than at St. Louis.

s.

On the Sunday morning after the Conference the pastor of the Church of the Messiah in this city preached on "Our Cause in the West," and followed the sermon with his annual appeal for subscriptions for general denominational and missionary work. Probably a few other ministers did the same thing. Here is promptness and vigor. May not all our ministers and churches adopt the same plan with real advantage to themselves as well as to the work at large? It gives a church a sense of self-respect and strength to meet the claims upon it promptly at the beginning of the year; it gives it a sense of weakness and humiliation to let these claims drag on through the year and meet them only at the last minute. And such delays badly cripple the general work. It will be particularly important this year for as many of our Western churches as possible to make their appropriations to the Western Conference early—during this month or next. Otherwise our Board of Directors will be seriously embarrassed.

s.

On Friday afternoon of last week the first copy of the long promised "Revised Old Testament" was completed in London. It was a magnificent five volumed affair, in gorgeous binding, and was given as a present to the Queen. A few hours later copies in inexpensive form were issued to the public. Thus after fifteen years of labor the Revision Committee have ended their task, and have given to the English speaking world, not a new translation, but a revision, or somewhat emended translation, of the great sacred book of our religion. We naturally ask: What changes have been made? Very few. Those most conspicuous and important, perhaps, consist (1) of breaking up the old arbitrary chapter and verse arrangement, and throwing the reading matter into paragraphs; (2) leaving off the old chapter headings, which were so often misleading, and (3) rendering the poetry of the Psalms, the Proverbs, Canticles, Job, and certain brief portions of the historical books, as the Songs of Lamech, Miriam, Moses, Deborah and Hannah in versified form. The writings of the Prophets, strangely enough, are left in prose form. The meaning of but few passages is altered. In place of the word hell we have generally in the poetical books the Hebrew "sheol," and in the prose books "the grave," or "the pit." These, added to the

"hades" which the revisers have previously given us for hell in so many places in the New Testament, will be seriously confusing, we fear, to the preachers, as well as to the profane swearers. Among the minor changes, "meat offering" becomes "meal offering;" "tabernacle" often becomes "tent;" the passage "apples of gold in pictures of silver" becomes "apples of gold in figured work of silver;" "O that mine adversary had written a book" becomes "O that I had the indictment mine adversary had written." Hardly any change has been made that will have much bearing upon any doctrine, or have any important theological significance. In a few cases the new renderings are more felicitous, judged of from a literary standpoint, than the old; but in some cases they are less felicitous, while in a few they are ugly, and will be accepted only with great reluctance, if at all. In the main, however, the thought is the same and the wording is the same that we have been accustomed to from our childhood. The critic and the careful student will note small alterations of not a few kinds as he turns over the new pages, but people generally, reading the work, and especially hearing it read, will notice little difference, and will probably soon forget that there is any at all between it and the Bible of our fathers—the noble (for it is that) old King James' version.

s.

The American Unitarian Association is making preparations to celebrate its Sixtieth Anniversary in a way worthy of the occasion. The date of the anniversary is May 26th, (Tuesday); the place, Tremont Temple, Boston, where three meetings, morning, afternoon and evening, will be held. The Association has been made a delegate, and therefore in the fullest sense a national, body. At the coming anniversary the delegate system will be in full operation for the first time. At the morning and afternoon sessions, after the transaction of business is over, addresses will be made on subjects of practical denominational interest, by Rev. Augustus Woodbury, of Providence; Rev. J. F. Moors, Missionary of Southern New England; Rev. J. T. Sunderland, Secretary of the Western Conference; Rev. George L. Chaney, of Atlanta, Georgia; Rev. Charles W. Wendte, of Newport, R. I.; and others. At the evening meeting there will be addresses by his excellency Governor Robinson; Rev. Kristofer Janson, Missionary to the Scandinavians in the Northwest; Prof. Francis G. Peabody, of Harvard University, and others.

The author of "Paradise Found," of which we published a brief notice last week, regards this book as "a new philosophy of primeval history," a final "adjustment and interpretation of ancient notions and myths never before understood by modern scholars." Primarily it is an attempt to prove the site of Eden in the north polar region, and incidentally it is a miscellaneous contribution to vexed problems whose range of solution covers such diverse matters as comparative mythology and the true reading of Homer.

None will wish to deny to this vast argument that which its author claims in asking us to consider the



enormous variety and breadth of the fields from which its evidences of truth have been derived. Nor can one do other than commend the laborious scholarship that gathers all literature and all science in its fields. But compilation is not history nor erudition science. The new knowledge has not made the solution of the site of Eden more exigent, but has forever forbidden the very cardinal doctrine of the book, the identification of the legend of Eden with the geography of the beginnings of human life. The book is written gravely and with the appearance of science, but it is fruitless because the author has taken seriously and historically what is only legendary, and because he has applied the tests of science to that which is but a gracious myth.

Does a church need a platform or constitution of religious *doctrine* on which to build? The following is what Dr. Hedge says on this subject: "Since the greater part of the business of the church is the communication and inculcation of religious truth, it follows that there must be a mutual understanding on that point—on the question, what is truth, or what is the truth which the church has to teach? That understanding expressed or implied is the constitution of the church. \* \* Each branch of the church has its constitution, which serves as the basis of its action, and the maintenance of which is essential not only to its prosperity, but to its very being. Suppose that no such understanding existed; that the doctrine of the church, of any church, were wholly undetermined; that not so much as a fundamental proposition or general outline of Christian faith were admitted or understood; that every proposition which might offer, from whatever source, of whatever import, were equally entitled to be received as the doctrine of the church; that, instead of a constitution, the church presented a blank tablet, on which each might inscribe his own theory, and call it Christianity,—suppose this, and what follows? It is easy to see that Christianity, as a form of faith, would soon become extinct, overlaid with the speculations of all who incline to speculate, with the visions of all who are given to dream. The Christian church, instead of the "Bride of the Lord," would become the harlot of every reformer who might wish to dally with her; the temple, instead of a fane for Christian worship, would become a pantheon for all the divinities of all religions, or a pandemonium for every abortion of the human mind. \* \* Things exist in this world by distinction one from another. Enlarge as much as you will the idea and scope of the church, there must be somewhere a line which defines it." S.

In the *Index* of May 7, W. J. Potter publishes a paper discussing at length the relation of the Unitarian National Conference to mental liberty. The paper gives a kindly and, to our mind, a thoroughly fair discussion of the Preamble Problem, which has been of much interest, and sometimes of much agitation to the little constituency represented by the Conference. We fully agree with Mr. Potter that at the present time the constitution of this body is a "mosaic of incongruous articles," and we see no

prophetic way out of the dilemma, no just treatment of the subject, except in that indicated in the article referred to, namely, a joyous, triumphant declaration that the basis of the Conference is that which has been the inspiration of the Unitarian movement from the earliest utterances of Channing to the present day,—morals and not dogma, character and not creed. The National Conference must say what the Unitarian movement has always been trying to say:—Piety, and all the graces therein implied, are enhanced and not hindered by free thought. The National Conference will never represent the jubilant movement of reverent thought and devout rationalism in this country until it changes the equivocal, disturbing and dividing words of theology in its constitution for the universal words of righteousness. We heartily commend the following substitute for existing articles, proposed by Mr. Potter, and second his motion for their adoption, unless, perchance, a still more ringing "rallying cry for human progress" may be framed:

"The churches and societies, Unitarian and other, here assembled, reserving to themselves the right to hold and proclaim such other religious principles and beliefs as may seem to them individually to be reasonable and true, but agreeing together that freedom of thought is a sacred and inalienable right of the human mind, and that true character is of vastly higher moment than any uniformity of creed, do hereby unite themselves in a common body to be known as the American Conference of Unitarian and other Independent Societies, to the end of energizing and stimulating one another to the largest exertions in behalf of the important interests which they have at heart for the promotion of righteousness and truth."

## UNITARIAN ORGANIZATION.

"A majority of the brethren at Cleveland [May 1882] preferred not to define Unitarianism at all, leaving it to define itself in a general way by its historic record, and by the fresh utterances of its representative men, and at the same time leaving every person professing it at liberty to define it for himself."—Rev. J. T. Sunderland, in *UNITY*, Sept. 16, 1882.

We have been pushed to the wall here in St. Louis by the use made in our late conference, and in the official report of the Secretary, of the above fact. It was emphasized as typical in our recent history; and it was taken, with others similar in character, to show the discouraging condition and fatal tendency of Western Unitarianism. First, Christianity had been rejected; secondly, theism, by the adoption of the Western Conference charter at Cleveland, had been abandoned; lastly, "agnostics, materialists, free-religionists, no-religionists and anti-religionists" had not only come in, but had "stamped their ideas on the movement."

It will be readily seen what a pure godsend this exposition of our state has been to orthodoxy. We are reaping our rewards. As Dr. Fulton, of the Episcopal church, said in his sermon on the Conference, which was published in full in our daily papers and has been extensively circulated:

"To day, before the unwilling eyes of one of its distinguished ministers, the prospect is that its leaders will shortly 'pronounce for Ingersoll.'"

His explanation of the matter may be inferred from the following:

"The only inference which can be drawn from such an association [Dr. Eliot taking part in a conference so composed]



is that, while the honored Chancellor of Washington University himself believes very nearly what most other Christians believe, he does not consider his belief to be of such importance as to hinder his co-operating with other men who are laboring with all their might to destroy it. From the moment when men like Bellows and Eliot consented to remain in union with the Parker school, they not only surrendered Unitarianism to the control of that school, but *with their own hands dug the grave of Unitarianism*. The mournful end has now come fully into sight, and the end appears to be an imminent eclipse of all faith, closely attended by the decay of Unitarianism in America."

(It may be well to know who, in the opinion of the churches outside of our fellowship, are the real grave-diggers of Unitarianism. Within the fellowship there seems to have been up to this time some difference of opinion. If ever the Episcopal church suffers from any heretical distractions or liberal decay we shall now know that it is not the fault of such men as Colenso and Heber Newton.)

How are we to meet such charges and insinuations as Dr. Fulton makes, which he declares are carefully based upon the "official statement," as constructed out of "the large experience and extensive observation of Mr. Sunderland"? We might begin by admitting ourselves dead, or in a far-gone state of dissolution, and ask to be decently buried out of sight as quickly as possible. This would mightily please orthodoxy, and satisfy their prediction. But the truth is, many of us, individuals and churches, do not feel dead; but, on the contrary, never so much alive. The work we have undertaken has never before seemed so necessary or so inviting. Never have men and women seemed so grateful for the fellowship and for the truth we have to offer.

The fact is, that from the beginning one of the hardest things we have had to do, was to beat into the heads of orthodox and semi-orthodox people, that a church polity was good for anything that did not begin with a creed. In their eyes no such *church* could deserve the name. With their distrust of human nature, as in its very essence depraved and irreligious, the ultimate conclusion must be for them uttered in the original premise. You must state fully all you mean to gain at the outset. You must not only *strike twelve*, but you must put all the lower numbers into the first manifesto—so that the whole circle of human thinking can be read and determined at a glance, like the face of a clock. Just this difference in the estimate of human nature made the work of organizing a church with them a totally different thing from what it was with us. With them, at the outset God was everything, man was nothing. The supernatural was divine, the natural was evil. So they begin with God and miracles: we with man and nature. With them, it was impossible that a church could spring up indigenously, for the human soul was no source of religious truth—all its instincts were corrupt and vicious. Hence religion must always be an importation. A church must be brought to them ready-made, in the construction of which they had no voice. Consequently all missionary work under orthodoxy means deacons, elders, bishops, or others fully indoctrinated and vested with authority to *begin with*; articles of faith, rituals and sacraments, all complete, to *begin with*. They have no idea of a church which does not originate in this way.

For ourselves, on the other hand, we believe in man, in the native instincts of the soul as the fountain of all religious truth. We believe in the general integrity of his motives, and in his natural friendliness to rational religion. We are willing to take men as we find them, appealing to their elementary needs as the basis of fellowship and worship. We do not require deacons or creeds before we can lay the foundations of a church.. It is enough if they will say, in the words of James Freeman Clarke, that they would like to unite themselves together "to get good, to do good, and to grow better." Or that they believe in the church as defined by Matthew Arnold, "a society for the promotion of goodness." All this, no doubt, seems the height of rashness and folly, if not the quintessence of atheism, agnosticism and irreligion. But it springs out of the radically different attitude from which we contemplate God and man.

The act of the Cleveland Convention was the logical result of our polity. And it is not to be deplored; rather to be rejoiced in. We shall be glad when some other conferences prove themselves as wise. Look at some of the circumstances. The Western Unitarian Conference was to have a charter of incorporation. This Conference was to comprise under it many local conferences—all of which were organized, but differing from each other in the form of their declarations, each adapting such phraseology, moral, pious, or sentimental, as it liked. What language, then, should state the object of the proposed larger union? Should we start out with a creed, express ourselves in theological terms, declare what we believe on all the points which separate the sects, before going to work? By any one bred in our fellowship this was not to be thought of; this would plainly violate all precedent; and to most others it must seem absurd and childish. We could not well include the favorite phrases of the local conferences in such an instrument. So we went straight to the mark. We did what the occasion demanded. The constitution as adopted reads that the object of the Western Conference "is the transaction of the business pertaining to the general interests of the societies connected with the Conference"—and that is all there is of it as defining its purpose.

Now this particular form of expression, cutting off various more lengthy statements which some of us preferred, was prepared and urged not by any agnostic, atheist or Ingersollite among us, but by Rev. Brooke Herford, now of Boston, one of our most conservative men. This was the act, so emphasized by the Secretary in his report, and so quickly seized upon by orthodox men here and elsewhere, as one of the indisputable evidences that Unitarians had repudiated religion, and given up every form of belief in God!

So it appears we have no slight task still devolving upon us to make known and publish far and wide, for some inside and for many outside our denomination, the fundamental principles of Unitarian organization. Until they are better understood, we ourselves work waveringly and in the dark, and those who are ready for our teachings are distrustful and beyond our reach.

J. C. L.



## ANNUAL REPORT OF REV. J. T. SUNDERLAND, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

(Read at St. Louis, May 6, 1885.)

In making my report as your secretary I shall naturally, first, give a somewhat detailed account of my own work for the year—or rather of your work which you have done through me, and then speak briefly of the general condition of things in the field. As to my own work, those of you who live in Chicago and are in and out often at the headquarters rooms, and those of you who live in other places, but have been actively interested in the general cause in the West, know pretty well what it is. Others do not. A large part of those who contribute in our churches for its support do not. They ought to know.

Speaking in a general way, we may say, the work of the Conference Secretary divides itself into two kinds—office work and field work; or, looking at it from another side, it divides into planning work and executive work; or, again, into the work of preacher at large, lecturer, general representative of our gospel, and administrator, manager, organizer of our as yet inchoate but important and growing denominational interests.

### OFFICE WORK.

In my own experience this year I have found the office work taking about one-half my time. The other half has been given to the field. Sundays I have almost invariably been away. Sometimes I have been gone a week or more continuously; once (when making a tour through Nebraska and Kansas, visiting our various churches and outposts there) something over two weeks continuously; though the correspondence accumulating rapidly all the while on my office desk, some of it urgent, makes it unwise, if not disastrous, to have many such long absences.

The letters I have been called upon to write, upon all manner of subjects and matters connected with Western Unitarianism, have ranged from 121 to 211 per month—averaging about 150 per month. Partly by means of this correspondence I have assisted in settling two State missionaries, in filling, temporarily or with permanent pastors, 14 pulpits, and in finding work for a longer or shorter time, or permanent settlements, for 24 different preachers.

Further, I have been at least partly instrumental during the year in sending one young man to the Harvard divinity school; and am corresponding with three others with regard to going either there or to Meadville next year. I have corresponded with no fewer than ten ministers of other denominations about joining our body, five of whom have now been received into our fellowship, one of them bringing his church with him. I have been able to put three poor struggling Western churches and Sunday schools into connection with strong churches or ladies' auxiliaries in the East, from whom they are getting most valuable encouragement and assistance. I have answered hundreds of letters of inquiry about Unitarianism, and sent out some thousands of Unitarian tracts, pamphlets and papers, to all parts of the country. In December I was able to arrange a

tour of preaching and lecturing in the West for Rev. M. J. Savage, of Boston, during which he addressed ten different audiences.

### FIELD WORK.

All this gives something of an idea of what my correspondence has been, and has been about. In my field work I have traveled over 21,000 miles. The demand upon me for Sunday speaking has been two or three times as great as I could meet, and for week-night speaking, quite as much as I could meet with my other duties. I have assisted in the installation of one minister, and have attended and represented this body in one national conference and four state conferences—all the state conferences, with one exception, that have been held in the West since I began my work last September. Twice I have gone to Boston, to assist in matters pertaining to the new church building loan fund, and to represent the West and the Board of Directors of the Western Conference at those meetings of the American Unitarian Association, in which Western appropriations are voted. For four months, during the illness and compelled absence of the pastor, I have had charge of the important pulpit in Milwaukee, Wisconsin, preaching there occasionally myself, and supplying the rest of the time through other men. I have visited in all forty-nine different places where we have churches or Unitarian interests of some kind, speaking in most of these places once or more, and often holding meetings of financial committees, boards of trustees, or parishes, for the purpose of investigating the financial condition of the societies, and giving any advice or assistance in my power.

Probably few persons are aware how many other matters need to be attended to besides preaching and lecturing, in a large proportion of the secretary's visits to our various societies. There is to his work out in the field a constant administrative side, organization side, business side, which is very important, and which ought to be generally understood. Of course all this kind of labor on his part is largely optional; he may pass it by if he will; but if he does his work will be weak on the very side where in our unorganized state we can ill afford to have it weak. It will be profitable if together we glance a little into the details of this kind of work. This we can do best if I take you with me in thought to a few specific places. Here are an almost random dozen or so of my forty-nine visits on the field—with what I have had to attend to in a business or administrative way in connection with them:

*Visit to A.* See if society, which has been going on three or four years without a home of its own, can't raise money and buy a lot.

*Visit to B.* Society owns a lot. See if it can't take steps to build. Talk about cost and plans. Get a building committee appointed.

*Visit to C.* Society old one, but not strong. See if it can raise money enough to sustain preaching half the time by a man who may spend other half in the field as state missionary.

*Visit to D.* Church in debt; interest due; society fearful of losing its building. Help them raise, then and there, their interest; then set on foot



measures to get debt funded on long time and at lower interest.

*Visit to E. Society* an applicant for a loan from the National Church Building Loan Fund. See if the society is legally organized; find out if it has a clear title to its lot; look at plans of proposed church; get the data necessary to enable the Loan Fund trustees in Boston to decide wisely about granting the loan.

*Visit to F. Society* one which the A. U. A. has been for some time assisting. See if appropriation cannot be lessened or stopped.

*Visit to G. Society* a new one. Find it has begun its career by applying to Boston for aid. Call trustees together, and canvass with them carefully the financial situation, with the result that they themselves see that they do not need aid from Boston.

*Visit to H. Society* without a minister; have had some unfortunate experiences; are discouraged, and think they must close their church. Call the trustees together for an interview; visit half a dozen other leading families; give the congregation at the close of the morning service as encouraging a talk as I can, get them to authorize me to send them a preacher for the next two or three Sundays. Result, the church goes ahead all right.

*Visit to J. Title* to church property in a dreadful mix. Spend two entire days in helping get it cleared up.

*Visit to K. Society* just organizing, though there has been preaching in the place for some time. Am desired to draw up for them a church constitution, and otherwise help them in getting started.

These glances at a few of my visits to societies in the field, during the year, show clearly what I mean when I speak of the Secretary's work—not only that which he does in his office, but also that which he is called upon to do in the field—as having so large an administrative element in it.

This is as much as I need to say regarding the service which I have been endeavoring to render you, as your executive officer, the year past. How successful or unsuccessful my work has been, it is for you to judge. I can only say it has been far less efficient than I wish it might have been. I have fallen sadly short of my ideal.

#### FELLOW WORKERS.

I should be very glad to give a report, and with some fullness, of what has been attempted and accomplished by my fellow-laborers over the West generally. The band is not a large one, but it is noble and true-hearted; and one coming in contact, as I have done this year, with its members, in their own places of toil and their own homes, and amidst the successes and discouragements that come to each, would have to be very insensible not to learn to appreciate and love them. They ought to be represented here; their work ought to be reported as fully as time will permit in this meeting. It has seemed to me that the truest, the most appreciative, and far the most satisfactory way would be, instead of my attempting to speak for them, to ask as many as practicable—one from each state—to appear before us and let us look at them and hear their voices,

while in two or three minute papers or talks they tell us their own story. This has been arranged for; and the last hour this morning will be given to such brief reports from all parts of the Western field.

I should be glad, also, to report for the Woman's Conference and the Western Sunday-School Society, whose secretaries have occupied the same office with me all the year, and whose faithful labor I have seen. But they report for themselves in their own respective meetings, and of course much more fully and satisfactorily than it would be possible for me to do it. I shall therefore pass these also by, only expressing the hope that none will miss the sessions at which these valued auxiliary associations make their exhibits and speak their word.

#### THE OUTLOOK.—BRIGHT SIDE.

I come now to a rapid glance at the condition and prospects of our cause in the West, as they present themselves to me in the light of my year of study, observation and labor in the field. I am sorry to say that under this head I shall have to speak of some things discouraging, as well as some things encouraging. Let me first speak of the encouraging things.

As I see the situation, the most important of these are the following:

1. We are slowly increasing the number of our state missionaries.
2. Our churches are generally out of debt.
3. We have got at last a national church building loan fund created and in operation—a fact of particular interest to the West.
4. We are creating, both East and West, a good deal of valuable new literature—literature of devotion, literature of information concerning our faith, and, especially, literature for our Sunday schools. We are now, for the first time in our history, getting such Sunday school singing books, service books, lesson papers, manuals, and helps for teachers, as make it possible to do first-rate work in giving ethical and religious instruction to the young.
5. We have now, for the first time in our history, a weekly paper of our own. We have had a monthly, and a fortnightly. At last the fortnightly has changed into what we have so long desired, something which shall come into our homes every seven days instead of every fourteen or fifteen, and represent, I hope, a little more fully than the predecessor did, the whole Unitarian constituency of the West.
6. We are finding in our Post-office Mission a valuable new ally in our propagandist work.
7. Our Unitarian women of the West are more and more organizing—organizing for religious work and study, and study of our own denominational thought, doctrines, history.
8. Large and steadily increasing numbers of helpers in our cause—laborers for essentially the same great principles which we stand for—are appearing outside of our own denominational lines or name. First to be mentioned among these, of course, are our Universalist brethren, who are laboring with a persistence, zeal, and often self-sacrifice, which should shame us. Then come such Christian independents as Dr. Thomas and Prof.



Swing, of Chicago, and their churches; Beecher, of Brooklyn, N. Y., and Plymouth Church; Reed Stuart, of Battle Creek, Mich., and McCulloch, of Indianapolis, Indiana, and their churches. And, finally, and possibly most full of promise of all, the rapidly increasing host of thoughtful, earnest, progressive men, who are pushing out into the lead in orthodoxy, particularly in the Congregationalist, the Episcopalian, and even the Baptist denominations; the Heber Newtons, and Phillips Brooks and Canon Farrars; the Cairds, and Robertson Smiths, the Pictons, and the preachers of the Scotch sermons; the Prof. Toys and Prof. Lyons; the Newman Smyths and Prof. Ladds, and Washington Gladdens and Theodore Mungers. Yes, a mighty company, indeed, is rising up to be co-workers with us; a company of men, not, indeed, taking our name, but one in spirit with us, faced forward as truly as we, and laboring as earnestly as we to solve the problem, the most tremendous and vital of this age—how to marry faith and freedom; how to get a religion which shall be perfectly rational and yet thoroughly devout; how to keep the deep eternal realities of Christianity, and yet let go the temporary and the outgrown.

These, then, are some of the encouraging things that I see as I look over the field.

## THE OUTLOOK—DARKER SIDE.

And now I come to another side, which I have no right to overlook. Does my year of travel among our Western churches, and of supervision, such as I have been able to make it, of our general Western work, reveal any discouragements? Of course it does. All of us who have had any experience at all well understand that there is no enterprise or work that does not have its discouragements. And he has in him poor stuff to make a man of, and certainly poor stuff to make a Unitarian of, who isn't willing to face discouragements, and who can't go into the battle with a good many and pretty large discouragements in sight, and yet expect to win.

But there is one discouragement in the sky of Western Unitarianism, so large, so stubborn, so portentous, that it seems pretty clear we shall need to tax all the resources we have, and more heavily than we ever yet have done, if we are to overcome it. What is that discouragement? It is the simple fact—perfectly easy to state, wonderfully easy to philosophize about, perfectly easy to doubt until we begin to look at figures and data, wonderfully easy to shut our eyes against and say it isn't so, because we don't want it to be so, but all the same the simple, stern fact, that, for some reason or other, organized Unitarianism in the West does not grow; grow, I mean, compared with the growth of population. Actually it grows, slowly; but relatively it does not, taking the West as a whole; while there are large sections—whole States—where it is actually declining, where we have fewer churches and weaker, than five or eight or ten years ago. I need not go into details in this matter—there would be no profit in it; though facts and figures are at hand, more than you would care to listen to, corroborating what I say.

Do not understand me to affirm that Unitarian

thought is not growing in the West: Unitarian thought and doctrine—the views of religion which Unitarianism essentially stands for—are undoubtedly making sure and not slow advance all over the West. It is simply Unitarianism *as we preach it, and organize it into churches*, that is not growing. How shall we meet this unpleasant fact? There is only one way, and that is to inquire thoughtfully and earnestly for the cause and the remedy.

For the slow growth of our organized movement, I see certain causes which are clearly beyond our control, and must probably remain largely beyond our control. These it will be needless for me to discuss here, or even mention. No practical good can come from dwelling upon what we cannot change. But I see, also, or believe I see, certain important causes which are within our control. Of some of the more significant of these I shall now speak.

## WHERE WE ARE WEAK.

The first and most important cause, in my judgment, why we have made so little organic gain, why our churches, even after we have established them, have so constantly tended to disintegrate and fail, lies in the fact that Unitarianism in the West, at least for many years past, has been persistently endeavoring to organize upon an inadequate basis—indeed, upon a basis so general, and indistinct, and shifting, that it has virtually amounted to no basis at all—certainly no proper basis for churches or *religious* societies. We have tried to make our movement so broad that its constant tendency has been to lose all cohesiveness, or significance, or inspiration, or power, or value, at least to any only a very few exceptional minds. We have strangely ignored the very first condition of possible organization, namely: something which all can see and understand to organize upon or to organize around. We have tried to be so inclusive of every possible class of religious believers, and especially non-believers, that the result has been in many cases the practical exclusion of the believers.

Jesus said: "How shall two walk together except they agree?" And if not walk together, can they plan together, and work together, and sacrifice together, and live together the deep life of the spirit, except they agree?—agree, at least, as to what it is all about, and what it all means. Yet how has Unitarianism undertaken to organize itself in the West? Largely on the basis of ignoring agreements and disagreements, even regarding the most vital things. When we begin preaching in a new place, we first of all proclaim that we stand for free thought. Well, that catches everybody, for everybody believes in free thought. And when we get along far enough to think about some kind of organization, we very complacently and emphatically declare, "Unitarianism ignores doctrines. We ask no man what are his opinions. Come and join us, whatever may be your theological or anti-theological views." What is the result? People come in and get into leading positions in the new organization, who hold the most diverse and even antagonistic ideas of religion—Unitarians, Agnostics, Spiritualists, Materialists.

The society formed is utterly heterogeneous—a



mere religious and non-religious and anti-religious conglomeration. Can it ever make a prosperous and successful church? Of course it cannot, if this conglomeration of religious and non-religious and anti-religious thought is to come in as a shaping power—is to have a voice in saying fundamentally what the church is to be. These people may all come in—should all be most heartily welcome to come; but they should come understanding that the organization into which they come is a Unitarian Church, standing not for Agnosticism or Materialism or non-religion, but for religion, and, in the broad sense, the Christian religion. We should treat these Agnostics and Materialists with candor, with fairness, with respect, giving them a home with us, and a cordial one, even if they cannot accept all that is fundamental in our thought, but we must not allow their non-religion or anti-religion to stamp itself in any way upon our churches.

Just here is the rock upon which large numbers of our churches go to pieces. The doors are thrown open so wide that all sorts of people come in—come in to have a voice in the shaping of the life of the church. Some of these will be sure to have very low and crude ideas of religion. Some will want worship dispensed with. Others will want the sermon to be merely a scientific or secular lecture. Others, again, will want the ministers to do little else than fight and tear down existing churches and religious beliefs.

Now, tell me how long have we a right to expect a church constituted in this kind of a way to hold together? And what good will it do while it does hold together? And yet that is just the kind of thing our new churches, not a few of them, are, have to be, and are *everywhere liable* to be so long as we have no doctrinal basis. Is it any wonder that Unitarianism does not grow, when we persist in undertaking to build it up in such an illogical, self-destructive fashion as this? Any movement in this world that takes hold of men with power and permanency must have a basis of thought. Every moral or religious reform that is to be anything more than a passing gust of sentiment must center around ideas.

#### A PLATFORM.

Do you ask, Would you then have a creed for Western Unitarianism, which everybody must subscribe to? Most certainly I would not. But I would have it understood that our movement stands, as a movement, for certain great, central, simple, vital, not only faiths, but truths, ideas, doctrines of religion, and that upon these, in a large way, but really, we found our churches. I would not have creeds, but I would have platforms, just as much for religious movements as for political. They are as necessary for one as for the other, if any organic strength is to be secured or any large success won.

What platform would I have? I know of nothing which I would more gladly have for the platform of Western Unitarianism than just the matchless summary of religious duty which comes to us from Jesus: Love to God and love to man. This is clear, brief, simple, easily understood by all, universally recognized as morally and spiritually central in

Christianity, a summary of what Unitarianism has always essentially meant. But some platform, embodying the heart of the matter, I would have, upon which all could stand and know where they stand. Or, to change the figure from a mechanical to a military, some banner I would have, a worthy and true banner, which all might see, and around which all might rally.

If we look carefully and deeply it seems to me we cannot fail to see that by our loose and indiscriminating outcry against theology, we are cutting the very heart out of our religious life, as well as the foundation from under our organizations as organizations. For what is religion, when belief in God is gone? Yet the doctrine that there is a God is theology. It is the fashion among us to be especially severe in our denunciation of theological dogmas. But why theological dogmas any more than ethical? That is to say, why is it not as proper and important to hold and teach things believed to be true in relation to theology, that is, in relation to God and religion, if we are a religious and worshiping body, as it is to hold and teach things believed to be true in relation to ethics? Plainly the thing we ought to denounce is not doctrine, but immoral and irrational doctrine; the thing we ought to condemn is not theology, but bad theology.

Abandonment of, or even the slighting reference to, theological doctrine, has several results. First, as soon as it comes to be taken for granted that theology is outgrown and doctrine is a humbug, it begins to seem to the ordinary mind as if the bottom has pretty much gone out of the whole matter of religion and religious societies; and if so, it can hardly be worth while to make very much sacrifice either to support a church or to go to church. And certainly it can't be worth while very much to inconvenience one's self to give for missionary purposes, to build or support churches for other people.

Still another effect of our disparagement of doctrine is, that our children get little interest in our churches except of a social kind. If our churches do not exist for doctrinal purposes; if things theological, generally, are in debate, and there is no certainty anywhere, or anywhere except in ethics, then of course we have nothing distinctive to teach our children—nothing which they might not get essentially as well at other churches,—for all churches stand for ethics. Why, then, should we expect our children to learn to care for our churches for any other than social reasons? And when they grow up and remove to other localities, and find that the churches which are largest and most socially attractive are orthodox, why should we wonder if they attach themselves to one of those, instead of to the small and unpopular Unitarian Church?

One other effect of our slight hold upon and disparagement of doctrine, I mention. It is that multitudes of people in the other churches around, after they get liberal, after they have grown to be in sympathy with us theologically, are afraid to come to us. As a rule, persons of orthodox education and antecedents, who are earnest enough to think for themselves



and to grope their way slowly and painfully out from the old doctrines, in search of something better, want, above all else, religion. They want God, they want prayer, they want the hope of immortality; they want a religious life; and they want connection with people who deeply believe these things. Why don't they join our Unitarian churches? I speak what I know, and what many before me in this congregation know, from experience as well as observation, when I say that multitudes hesitate and fear, and never join us, simply because they doubt about our hold upon these deep things of religion.

## THE CULMINATION OF OUR MISTAKE.

And alas! we have given them but too much reason for such fear and hesitation. Our constant decrying of theology and our persistent endeavor to establish our churches upon some kind of a foundation which shall leave out our religious doctrines, even those doctrines which are vital to theism itself, not to say Christianity, surely furnish such reason. And then what else have we done? Some of our old churches in the West, which were established years ago upon a distinct recognition of these deep faiths, have within three or four years revised their constitutions, changed their bases, and now stand upon platforms that leave most, if not all, of these things out. Most of our State Conferences in the West have organized themselves with constitutions that give no distinct recognition of either Christianity or theism—no recognition of either, even by inference, except as it is implied in their name, Unitarian. The same is also true of this General Western Conference. This Conference was organized thirty-three years ago upon a distinctly Christian basis. After awhile it adopted a platform which was simply theistic. Then, when it came to incorporate itself and adopt its new constitution at Cleveland, three years ago, it dropped as too dogmatic, even its theistic platform—declining after long discussion and repeated votings, to put itself on permanent record as any longer existing to promote “the kingdom of God.” It was urged strongly in that discussion, as it has been in this Conference before and since, that an ethical basis, or a basis of simply “freedom, fellowship and character in religion” is all that is wanted.

In seeking for the reasons, then, why, while Unitarianism outside of our body is unquestionably growing in the West, Unitarianism as we represent it, and as we attempt to organize it into churches, does not gain ground, it is my conviction, based to a considerable degree upon my travel over the Western field as your Secretary, that here, in these facts which I have been placing before you, is to be found the most important part of the answer. And consequently if we want Western Unitarianism to grow, to take on new life and power, to fulfill the prophecies which we have been constantly making for it, but which to-day, alas! seem only farther than ever from their realization,—it is here, in my judgment, that we must *begin* our work of amendment and reform.

There is one idea which I feel sure some of us in the West need to get rid of, if our cause is to prosper. It is the notion that the one thing necessary

to make Western Unitarianism advance, indeed become speedily strong and glorious, is for it to become very radical. I am myself radical, have always been, probably always shall be. But I have traveled up and down among our churches enough to know that there is no magic power or virtue in radicalism. While some of the best work in the West has been done by radicals, some of the very worst has also been done by radicals. There is a radicalism that is unto life, and a radicalism that is unto death; as there is also a conservatism that is unto life, and a conservatism that is unto death. What we want to give life and power to Unitarianism in the West is not necessarily radicalism, as such, nor conservatism, as such, but the Holy Spirit, a new vision of eternal things, a new sense that we have a Gospel of Life, a new conviction that in our mission to our fellows we are not alone, but “workers together with God.”

## CO-OPERATION WITH THE A. U. A.

I turn now for a moment to a different line of thought. There is a measure of a business or administrative nature, which is to come before this Conference during this session, which I wish to commend to the careful attention of all. I refer to the proposition, which our Board of Directors have had for some time under consideration, to bring the Western Conference into closer co-operation with our national body, the American Unitarian Association, in missionary and administrative work, at least to the extent of uniting in one man our own secretaryship and a Western Secretaryship or Agency of the A. U. A. It seems to me it will be an advantage to Unitarianism in the West, in many ways, if such a closer relation with the national organization can be formed. Let me mention two or three of these ways.

First, I think it will give us a new sense of strength, to feel that we have a more vital connection with the larger, stronger, national body. We can never rise to our best, either of sustained power or courage, until we feel the blood, not simply of a Western or local, but of a national, life, flowing freely through our veins.

Secondly, I think such a connection, bringing us a little more closely face to face with the older East, will tend to make us in the West a little more truly broad than we sometimes are apt to be, a little less provincial in our spirit and manner of looking at Unitarian thought and interests, a little more religiously wise and steady and sane than possibly sometimes we have been. We have had great pride in Western Unitarianism, as something unique, particularly progressive, ahead of that which our less fortunate Eastern brethren have had to put up with. And I suppose we cannot help have a peculiar interest in it because it is ours. In a few directions, and in a few small ways, our achievements have been excellent. But taking our Western work as a whole, surely what we have done has been far too small to give us ground for much pride or any boasting. Especially does this appear true, when we remember that nearly all the missionary or advance work of the West is not the West's work at all, but the work done by the East in the West.

Thirdly, I think I can see in such a closer union



between our Western body and our National body, as is proposed, an important financial and administrative advantage. The man who has it for his business, as the secretary of the Western Conference has to plan missionary operations for the West, to assist State missionaries, to unify diverse and sometimes conflicting interests, and give shape to the general work, needs quite as much to be connected with and to represent the money-giving body as the planning, talking body. From the details which I have given earlier in this paper of my own labor during the past year, it is clear that the Western Conference work, and that of the American Unitarian Association, are, rightly looked at, not antagonistic, but mutual. In a large proportion of the places to which my duties have taken me as Western Secretary, I have found interests of both bodies to be attended to. The A. U. A. is the main missionary force in the West. Must be, because it furnishes the money to pay our missionaries, and build our new churches. How natural, therefore, that we should coöperate closely and constantly with the A. U. A., and it with us; and that our Secretary in the West, his eye on the whole field, going in all directions where it has interests, and is paying out its money, should be, at one and the same time, its agent and ours, to look after, plan for, and see to the wise management of the common work! That the national body must, ere long, have an agent in the West is clear. Its large and growing interests and operations here—church building and missionary—cannot much longer be managed adequately from the Atlantic seaboard. And if it must have a man here to represent it, who so natural and proper to be that man as the one whom we are employing upon the same field, to visit the very same places which he must visit, and to do a work which, at every point, touches the A. U. A.'s work, and finds its true supplement in it! The two works are simply the two halves of a pair of shears, neither complete without the other.

#### RELIGION IN THE HOME.

Of only one point more will I speak, but I think it to be quite as important as anything that I have touched. As I come to the end of my year of traveling over the field, and of going in and out of the homes of the many friends among whom I have been thrown, I cannot suppress the inquiry which has been suggesting itself to me over and over with ever-growing force all the year: Isn't one of the most serious lacks that Western Unitarianism has its lack of religion in the home? Unitarianism is to some extent a revolt—a revolt against, among other things, old forms of home worship carried out perfunctorily after the life had gone out of them, and old systems of religious training of the young that were solemn and serious and stern to an extreme degree. It was proper that there should be a revolt. But revolts always have an element of danger in them. The danger is that the revolters may go too far, and become extremists in an opposite direction. Have we not as Unitarians erred just here? In trying to get away from formalism, have we not forgotten that forms

have a real place and value? We have said, "It is the *spirit* of worship that we want, not the externalities." Yes, but have we sufficiently borne in mind that internalities must have externalities to hold them; and that if the body without the spirit is dead, the spirit is pretty likely to be absent where there is no body. I cannot but think it is a very serious thing—nothing less than a calamity—that we have dropped, to so large an extent as we have, distinct religious culture from the home, and that in so few of our homes, comparatively, do we set aside any part of the day, even five minutes, regularly for family devotion,—I mean for father and mother and children to think quietly and reverently together of the deep and earnest things of life; together to feel, and in some simple way to express, gratitude for life's blessings to the Giver of all, and together to look upward for the wisdom and strength and guidance that all need. And I think it is a loss out of our children's lives greater than we can tell, if we allow them to pass through those tender young years of theirs, back to which they will look all their lives through as charmed years, without having them associated with such sacred memories as those of bedtime prayers mingled with mothers' good nights and kisses. I don't know of any argument that can be used in favor of worship in the church that does not apply with even greater force to worship in the home. Indeed I think the home altar is the most natural altar in the world, rightly looked at the most important altar in the world, as it ought to be the most sweet and prized altar in the world. I cannot believe that any religion has a right to expect much progress or much influence in the world that doesn't lay its foundations deep and firm in the homes of its people. Shall we not inquire if we do not have here, in our too slight care for home worship, and home religious culture, for ourselves and our children, a not unimportant part of the explanation of the too slow growth of Unitarianism in the West? And shall we not go home from this Conference to kindle new home altar fires all over the West, wherever we do not have them already burning, and thus, in this real, deep way, begin giving Western Unitarianism a new life, a new start toward that success which we all alike hope and believe eventually awaits it.

Brethren of the Conference, you have now my report as your Secretary and executive officer for the year. There are things which I had thought to say which for lack of time I leave unsaid. On the other hand some of the things which I have said I have said with reluctance. Gladly would I have omitted them, because I knew they were not fully in accord with the opinions of some of you, and some of you whom I most esteem and should regard it a privilege and honor always to be in harmony with. But I will not do any the dishonor or the discourtesy of for a moment believing you do not desire and expect of me the fullest frankness and candor in all these matters in which we all have so deep a common concern. Let us in this Conference and in all our common work, think together, plan together, labor together with mutual confidence, thinking our truest thought, speaking our wisest, best word, daring to face mis-



takes and to correct them, keeping our hope bright and our courage firm, doing each the work that falls to each, faithfully, patiently, gladly, whether it be at engine, or on deck, or at stormy mast head, and confidently trusting the ship which holds us all, and interests so dear to all, to the great Pilot above us.

## WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY. TWELFTH ANNUAL REPORT OF THE SECRETARY.

ELLEN T. LEONARD.

With the statistics at hand a few comparative estimates may be made as to

NUMBERS AND HOW THEY WORK,  
against similar points in like schedule of 1884:

### SCHEDULE OF STATISTICS

For the year ending May, 1885.

1. No. of circulars sent.....	70
2. No. of responses received.....	32
3. No. of schools reported.....	28
4. Total No. pupils.....	1952
5. Average to each school.....	78
6. Increase during the year.....	140
7. Excess in No. girls over that of boys (proportion 8 to 5).....	339
8. No. in primary classes.....	504
9. Average attendance of pupils (to each school, 47).....	1322
10. No. of classes.....	190
11. Average No. scholars to a class.....	16
12. Excess in No. women teachers over that of men (proportion, 3 to 1).....	101
13. No. of teachers who are parents (nearly $\frac{1}{2}$ ).....	57
14. Average attendance of teachers (proportion $\frac{1}{2}$ ).....	138
15. No. of schools having teachers' meetings (proportion $\frac{1}{2}$ ).....	15
16. Of these weekly.....	8
17. Average attendance.....	78
18. No of schools using Services and Songs.....	7
19. " " " the 4 services yearly.....	10
20. " " " Christmas services.....	16
21. " " " Easter services.....	16
22. " " " Flower services.....	18
23. " " " Harvest services.....	13
24. " " " other services.....	8
25. " " " blackboards.....	12
26. " " " wall maps.....	9
27. " " " chorister.....	11
28. " " " special rehearsals.....	8
29. No. schools holding session noon hour.....	17
30. " " " morning hour.....	8
31. " " " afternoon hour.....	4
32. " " where congregations attend services.....	7
33. Total No. volumes in libraries (average 351).....	8788
34. No. volumes added during year (average 12).....	288
35. No. schools taking child's papers.....	15
36. Money raised in the schools.....	\$ 738 47
37. Average from each school.....	29 54
38. Contributions from other sources.....	765 45
39. Average for each school.....	30 62
40. Total amount money raised.....	1503 92
41. Average for each school.....	53 71
42. No. schools doing outside missionary work.....	10

The schools which have responded by circular or otherwise have done so with unusual promptness, but the proportion of those returned to those sent is no better than it was a year ago, and not quite as good, being now less than half. Any report, there-

fore, of the condition of our schools can be only a partial one, and though helpful in a certain degree, the thought of how much more helpful it could be if it were complete, and so a truthful record of all the work done in this department of the Unitarian interests of the West, impels us to the question, "Where shall the necessary change for the better be made? With those who should respond, or with the society in its form of demand?" Co-operation is a primary condition for strong, efficient work, and in this particular we are growing apart rather than joining hands.

The average number of pupils to each school, as shown in item five, is smaller than that of last year by nine. We miss three of our large schools from the list, which have heretofore been included in the estimate, and the above difference may be in part so applied. Also of four schools reporting newly this year, three were not in action a year ago—those at Sioux City, Iowa, Buda, Ill., and two in Minneapolis—and the four, numbered as schools, having small attendance, each deduct from the average rather than add to it. The increase during the year, as shown in item six, is given without reference to these four schools, that it might be an entirely honest estimate of the growth of schools represented in 1884. However, as a fair proportion of both large and small schools are represented, we take it that there has really been a rather smaller attendance, but accounted for quite naturally by the severity of the winter and the hard times, rather than by a decrease in the Unitarian propensity for Sunday Schools.

We find more scholars to the class than a year ago. It is a hopeful sign if we are tending toward the plan of less classes, fewer teachers, and more conscientious consecration.

The *teachers' meetings* have not been as well sustained this year as last in some particulars. The proportion of schools holding them is a little more than half now, against two-thirds last year. Neither have they been kept up to the weekly standpoint as religiously as before, for of the fifteen indicated in item fifteen, half have been held only occasionally. In point of attendance there is a gain, for we find an average of more than one half against a smaller proportion last year. This is estimating by the figures of those schools only where the meetings are held. In last year's average the number of all the schools was used, by mistake, instead, which gave a more favorable showing than should have appeared, although there was an improvement over other years. This is in keeping with the above item, where we find more scholars to the class, requiring fewer, more devoted teachers. Next may be considered the

### MATERIALS AND METHODS

used. Almost three-quarters of the schools recognize the value of a *Service Book*, and are employing in their Sunday exercises *Unity Services and Songs*, or, in two instances, that excellent one first issued, *The Way of Life*. *Sunny Side* still shares the exercises with many, but the fact that the *Services* are more and more used, verify the predictions concerning them, that the character of the music, and the



thought material in the reading, are such as will not wear out, but only grow richer with repetition for many years.

The *morning hour* for holding session has advanced again in favor, and the noon hour declined proportionately, while a few still find the afternoon best adapted to the purpose; but there has been even less interest shown by congregations in the friendly sociability of their presence at the opening exercises of the schools than previously. This separating of interests between parents and children in church life and in home life is to be continually deplored. Children are less often seen at church now than a generation ago, and parents seldom give much personal attention to Sunday-school interests.

There appears to have been a weeding out in the *Libraries*. Several of the larger ones, although having added new volumes during the year, report a much smaller number in all than a year ago, and the average to each school is less than usual. The use of libraries still holds about the same place among—which?—materials or methods? It is sometimes said that a school cannot succeed if it has none,—the children will not come. Such would seem a poor success. If that were true, libraries must be classed among the methods, not merely considered as among the materials used toward the general purpose of ethical education—a means by which method may be advanced. A library carefully selected and used in properly subordinate relation to the main purpose of a school may be a valuable assistant. A school in Iowa neither uses one nor takes children's papers, and it is one of the most vigorous we have. Of the fifteen schools indicated as taking children's papers, about half recommend the *Dayspring* as best. This has just recently become a fortnightly publication, and calls itself *Every Other Sunday*.

It could hardly be expected in the year which has passed that the amount of money raised should equal that of previous years, and of the total amount here shown, the average is nearly \$20 under that of 1884. There was a much larger proportion of last year's total amount raised in the weekly Sunday-school collections than now appears. It would seem that the children's allowances of pocket-money must have suffered in family disbursements during the winter, rather than the Sunday-school, for the self-supporting principle of last year has greatly declined, and contributions from other sources are even more than in 1883-'84, when a greater number of schools reported.

It is cheerful to find that the *helping and missionary* work is fully up to its previous record. Charity, Flower Mission, Kindergarten, Industrial and Sewing Schools, and special donations to the societies representing the Unitarian interests east and west, appear most frequently among the methods chosen. One school is a mission in itself, another has a Band of Mercy, and among them all there is but one which does nothing, because it is too small—at least only one which is frank enough to say so. It really is a debatable question whether a school can be too small to do anything. Its numbers may be ever so few, and its outside work necessarily of a very limited character, but as it cannot be in downright

good health without some such outreaching, and as that need by no means prevent it from doing its mite, it seems quite probable that if the truth were known, even this little band has had, in a quiet way, its helpful charities, but the left hand did not think it worth while to let the right hand know.

For *lessons*, a little less than half use those of Western preparation, which is a larger proportion than last year. Of the Eastern manuals, Hall's "First Lessons on the Bible," Brown's "Life of Jesus," Clarke's "Unitarian Belief," Toy's "History of the Religion of Israel," Dole's "The Citizen and the Neighbor," the two series upon "Ethics," "The Higher Life," and "The Bible for Learners," are all named and given here respectively in the order of their preference.

Of the Western, "Corner Stones of Character," "Home Life," "Childhood of Jesus," and others of the UNITY series not indicated are given. But the frequent accusation that Unitarians do not believe in and do not study the Bible, would find a protest in these records; for its use is as three to one of any other book, the studies often being arranged from it in courses by the pastor. In one instance the answer given as to what lessons have been used, doubtless refers to previous years as well as the one in question, for it says, "nearly all that have been published east and west."

In one school there is an approach to the plan of a children's church, in the shape of occasional lectures, and in another no printed lessons are used, the exercises consisting of the services and a short sermon by the pastor. Our

#### PRESENT COMPARATIVE CONDITION

we find to be one which is hopefully growing in the right direction, so far as any estimate from the above records may, with fairness, be made. We are not without our

#### NEEDS AND SUGGESTIONS;

and though these are not so plentiful as heretofore, there is an evidence of genuine life astir in them which is perhaps better. Among the helps called for there is not the usual demand for more lesson manuals, it being made in only one or two instances. Infant class lessons, large illustrations and black-board exercises are the principal materials urged. One wants "The Bible story told for children and illustrated—something after the manner of Church's Classics, but from the standpoint of advanced criticism." Another friend, who still brings his regular annual call for international lessons prepared by Unitarians, may be on the verge of seeing an approach toward the realization of his wish, for the lesson slips used in the course of Union studies in Chicago have proved so helpful to those using them, that it has been suggested these be prepared in such quantities as to supply other schools in our range if so desired—a matter which it is to be hoped will not pass without some expression here. Only one makes mention of a want known to be felt not only east and west in our country, but with our sister society



in London. The form of the demand is, "A teacher for young men, who can hold those in the school and win others to come in." This touches a growing and serious need. What shall we offer our young men and women in Sunday-school interests that shall respond to the demands of their vigorous growth; that shall at least not be out of harmony with the spiritual and intellectual unfoldings of their natures? In aiming to supply Sunday-school materials, we have directed our attention chiefly to the average-aged scholars, and our schools are showing the effects of it. We should give more thought to the primary classes, it is true, but this interest has hardly suffered as much as has that of our elder scholars.

It is not solely a question of what we shall offer them—in truth, it is not the lack of good material for our elder classes which is the difficulty, since for them there is so wide a range outside of so-called and so-published Sunday-school studies from which to select. It is in the spirit with which Sunday-school work is regarded that the trouble lies,—the spirit outside which looks upon it as a children's affair—in the sense of a childish interest—and the spirit inside which has tolerated this construction. Yes, a "children's affair," and therefore a parent's concern, and there is a sad deficiency of healthful youth in any one, parent, young man or young woman, who has "got beyond" Sunday-school, provided the Sunday-school keep abreast of its time. We don't want to get beyond keeping young, and there is no surer way to grow old than to *not* keep thought and feeling alive and in active harmony by the study of just such literature, such ethical and social problems as it is the province of the Sunday-school to deal with. From but one school do we have report of a flourishing senior class,—that of Grand Rapids. With an average attendance of 110, divided into ten classes, there two Bible classes, one for the young men and women, and another for the fathers and mothers. These number about forty and are a vigorous exemplification of the principle that if parents will hold interest in and respect for Sunday-school work, we shall not lose our young men and women.

Teachers are always wanted, "of course," says one "trained teachers." This, again, in the present report, is above all others the most anxious demand. Devotion, consecration, love for the work they must have, and teachers for the primary classes have been only one degree less difficult to find than teachers for the young men and women. But that one degree has kept the little ones from dropping out of our numbers as rapidly as have the others. Fewer classes, with teachers who are interested *with* their scholars, and who can be more generous of themselves, is what is wanted.

We need to be more practical in our religious efforts as well as more religious in our practical efforts. Our Unity clubs apply to this want with a growing force and aptness, and a brief report of the work they are doing is given in this number. Want of co-operation from the members of the church is this year as last an important need, or, as it is worded by one, "the need of the conviction that Sunday-school

work is important; that promptness and order should be observed in a Sunday-school as well as in a day school." The earnest wish is expressed that "ministers shall work for the future, recognizing the importance of Sunday-school work and giving more time and thought to it," and in one case both needs and suggestions are tersely covered by the one word "vim."

One response expresses the want of "more general interest on the part of the people of the church who have got beyond childhood." This is very suggestive and a little perplexing, for at first thought one quite sympathizes with the difficulties of carrying on a school where those who are expected to have got sufficiently beyond childhood to share the cares of the undertaking, really have not. But another view will present itself to mind, that after all, the people who have got entirely beyond childhood are the poorest material in the world to put life into a Sunday-school. The happy union of a heart that *never will* get beyond childhood with a head that has, is the recipe for a helpful Sunday-school worker. The churches which keep the hearts young are the ones where the Sunday-schools are the most flourishing.

In recording the work at the

#### UNITARIAN HEADQUARTERS

in Chicago, it will be found that quite as much of it has been of the projective kind as of actual production. The virtue of self-denial has been rigorously practiced this winter by the Sunday-School Society in the matter of *publication*. We are a young society and are being brought up under the old Puritan plan of restraint as invariably applied to the rising generation in those days. The directors have held eleven regular and three special meetings at the Channing Club Room, where plans for the advancement of Sunday-school interests have been earnestly discussed and acted upon so far as possibilities would permit. The friends have been as faithful as ever in their regularity at the meetings, and the business of the Society has been, as previously, that of the minor details mostly, upon the regular discharge of which the vigor of any active body depends. Early in the fall appeared the four new series of Unity Sunday-school lessons upon "The Childhood of Jesus," by W. C. Gannett, bearing the Society's imprint of publication, but the expense of the same being met by the author, the Society purchasing of him. These are: Part I, "In Jesus' Land"; Part II, "In Jesus' Home"; Part III, "In Nazareth Town"; Part IV, "In Jerusalem and after." These valuable descriptive studies, which are so vividly pictured that they carry the student irresistibly into the surroundings of Jesus' time, and which reach with forceful simplicity the underlying principles of ethical living, are the result of long shaping from years of study and research, and represent some of the most careful work of this most careful of workmen. Series "E" of infant class cards was replaced last fall by a new set of illuminations with the same text as the old series, and a course of short articles upon Sunday-school methods by J. V. Blake, which appeared in consecutive numbers of *The Christian Register* has been lately published in pamphlet form, making a



valuable collection of suggestive material, helpful to any who are so fortunate as to be engaged in Sunday-school work.

New editions of Infant Class Cards "D," and of Unity Lessons No. XII, Mrs. Sunderland's "Heroes and Heroism," have been issued. The business of the office comprises as before not only the clerking details in connection with the publishing interests of the Society, its correspondence and book-keeping, but some clerical assistance in the correspondence of the Secretary of the Western Unitarian Conference, and the general hospitality which we hope may always be found by Unitarians and their friends both in and out of town, at this central point of work.

The course of *Union Study* in our city has been continued, the meetings for each week's lesson being held at this office during the noon hour of each Monday. Beginning this winter's course where the last closed, Paul's ministry and travels, as brought out in the Acts, have been studied, and we are now gathering up the fragments of his life which appear in the rich legacy of epistles. The attendance at these meetings has been generally better than last year.

The office expenses of the Channing Club Room have been met largely by the Western Unitarian Conference, but shared in fair proportion from the funds of the Women's Conference, the Sunday School Society, and the income from the sale of Unity Mission and other Unitarian publications whose interests center here.

It will be seen by the *Treasurer's Report* that it is our good fortune to show, under the record of Resources and Liabilities, that our outgoes have not exceeded our estimated income. This income is not all received, and therefore our debts are not all paid, but the amounts due us and the cash on hand added together show an excess of more than thirty dollars over the amount of bills payable. Upon the amount due from the Women's Conference about thirty dollars has been paid since the treasurer's report on another page of this issue of UNITY was prepared. The amounts owed us by our two companion societies are in turn owed them, and it is all a family matter dependent upon the family—i. e. the Unitarian—conscience, in which we have had good reason to hold faith. For the item of sundry accounts there must probably be some allowance made and a possible shrinkage expected, although several dollars have now been, and are annually, charged up to bad debts, and implicate no less the Unitarian conscience. The amount received from sales this year is almost exactly the same as a year ago, and considering the lack of money felt so generally during the winter, we may safely place a fair increase in the growth of the principle of good tools for good work, to the credit of these workshops scattered over the Western field. Money received from life and annual memberships take a very much smaller figure than last year, being \$127 against \$241,—a material difference for a small pocket-book, but one which has been more than balanced by the difference the other way between the donations of this year and last. Of the item so named in the report it should be called to mind that

the sum of \$310 was subscribed at the time of the last annual meeting and collected soon after to pay for the plates of *Unity Festivals*. Leaving that sum out, \$160.70 has been received for the Society against \$21.37 in 1884, and we here extend our cordial thanks to those who have so considerably helped us through. It is quite clear to the mind of the Western Unitarian Sunday School Society, as it is to that of any honest individual, that it can work much more heartily on what it considers its just dues, viz: the dollar apiece yearly from each friend of the work it represents, with a few tens each from those who are able, all applied in the form of memberships, than to receive a part of its income as a gift or charitable donation. But since both the membership and the donation income represent in the aggregate the interest of our co-workers it is probably not we, after all, who are accepting the charitable gift so much as those who, having an interest, yet neglect to put it into this shape. It is simply a matter of one's own choice, when he has but little money, how his will bids him divide it, and where his will bids him apply it. He is the loser morally who decides to put the dollar into some personal belonging at the neglect of those interests which relate to spiritual growth; on the principle, valuable but complex, that that which we save we lose, and that which we give we have.

To the cordial exchange of business and friendly relations between the Eastern society and ourselves, has been added this year the same with the London Sunday-School Association. Letters have been exchanged several times, and upon their request a sample package of our publications was lately sent them, they responding with a full and appreciative notice of the same in the pages of their monthly magazine, *The Sunday-School Helper*, and later, by a generous order.

We regret that we are not able to show, in our exhibit of Sunday-school helps at this meeting, a full sample line of the English books for examination, but our finances have not been such as to enable us to keep them on hand for sale.

This brings us to speak of a few modest projects we have at heart for the

#### FUTURE INTERESTS

of the work, and in doing so it will be, for the most part, only picking up the scraps of work we were obliged, for want of money, to leave undone during the past year. These relate to the keeping up of our stock, and to meeting the demand of the growing life of our schools. Among the dropped stitches of our winter's efforts and discussions at directors' meetings, are those of replacing series "C," "Corner Stones of Character," of Infant Class cards, with suitable designs; of printing a manual which shall gather up experience and material from the successful teachers in this primary grade; to supply large illustrations or texts for their use, and to collect on cards or slips a series of UNITY scrap-book stories, short enough for class use, cheap enough to be freely distributed, and each to be such a real gem in itself that a distinct impression from each imprints itself upon the child's memory with sufficient vividness to be readily reproduced in the child's own



language. These are the present needs of the primary department. In that part of our publishing which relates to the wants of the older classes we are continually greeted with requests for outline studies of other authors, such as Emerson, George Eliot, Browning, etc. There has been, also, the call for a set of lessons specially adapted to temperance work. Then we have no class record-book of our own, and those prepared by other denominations are so distinctively denominational in the printed matter on the fly-leaves, that the use of them has been a serious objection to those who still cling to the good habit of not mutilating books. There have been orders for the set of lessons upon "The Childhood of Jesus" bound together in one book, which we have been unable to fill for lack of means, but shall expect with the beginning of the year to keep at least a few in stock. We ought also to be able to keep a few copies of all the English books for sale or examination at the Channing Club Room.

The last to be mentioned of the projects at heart, is by no means the least, though as yet quite unformed. Each year the society holds its anniversary in company with the other Unitarian bodies, and naturally the larger ones consume the greater portion of time, energy and interest of those present, both as listeners and workers. Some of these years we hope to hold our annual meeting at a time and place by itself, when those who are really interested in the progress of Sunday-schools can come and give their undivided attention to a programme of sufficient dignity to make a more lasting impression.

## POST-OFFICE MISSION WORK.

### A REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

As Miss Ellis, of Cincinnati, is the pioneer in this branch of the work, it seems proper that her report, one of the first ones sent in, should head the list. She has spent \$29.90 for postage, \$4.50 for advertising, \$41.85 for stationery and books, \$3.62 for postage on books. This is paid by the borrowers. She has received \$11.84 in stamps. She has distributed 4,839 papers and tracts by mail, 1,681 at the church, making a total of 6,520, 1,500 more than last year. She has received 499 letters and postals, and sent 832, reaching 87 people who have applied this year, 65 receiving regularly. Her loan library contains 103 volumes. She has loaned 41 by mail, 46 at church, and sold 109 volumes.

Marietta has distributed much literature, but has kept no record. Cleveland has distributed 346 *Registers*, 50 through the workhouse, 96 *UNITYS*, 34 *Indexes*, 94 tracts, making a total of 570. Mr. Hosmer's illness prevented a report of money spent and of his Church Door Pulpit and other distribution.

*Indiana*.—Here the severe winter interfered with the work that was yet quite actively pushed with no record kept. From La Porte 150 tracts were distributed. Advertising was largely done by the courtesy of an editor actively interested.

*Michigan*.—Makes no report anywhere. Grand

Haven and Grand Rapids do some distributing. Ann Arbor has a loan library.

*Wisconsin*.—Is not yet awake on this matter. Cooksville has distributed about 100 tracts, and Madison sends privately to Texas.

*Minnesota*.—St. Paul is the only Minnesota church at work, but they do more than some states, under the efficient management of Miss McCaine. She reports as the result of her second winter's work: that she has spent \$16.40 for advertising, \$6.57 for stationery and postage; that she has sent 666 sermons and tracts, 61 *UNITYS*, 60 *Registers* to 155 people, 135 of whom are this year's applicants. They accomplish much through the church door-rack, alternating the *Church Door Pulpit* and Chadwick's sermons. They also have other helpful tracts. They advertise permanently. She finds many more men than women inquiring, and yet the women do the best work. One of them has organized a Unitarian church in a new Minnesota town—the only church. They read a sermon every Sunday in a hall, to an interested audience, and talk of forming a club and buying a library.

*Dakota*.—Has numberless centers for distributing our literature. Mrs. E. T. Wilkes, of Sioux Falls, has broken down under the strain of her work and gone to Massachusetts to regain her strength, but the impetus she has given the work in many places is still felt. Rev. A. A. Roberts and his wife are doing good pioneer work under great disadvantages, but hope for good results in future.

*Nebraska*.—From this state come many appeals for our good tidings. The churches there do not report any Post-office Mission work, but I think there must be some done. Idaho, Montana and Oregon are all dotted with liberal homes and clusters of homes. Our Eastern sisters have very nearly covered this ground, and are doing good work in Utah also, which is a rich field.

*Washington Ter.*—Geo. H. Greer is organizing work in Tacoma and advertising his tracts and his loan library most energetically.

*California*.—Reports but little. Santa Barbara says "in a small way."

*Colorado*.—Makes no sign.

*Kansas*.—Is one of our richest fields, and one of our most judicious and efficient workers is Rev. J. S. Brown, of Lawrence, the first Unitarian minister of that place, confined to his room by the severe winter, who distributed about 20 tracts and papers a week, which would be 1000 a year or more. Miss S. A. Brown, our Kansas director, is deeply interested in the work. Since the election excitement subsided she has sent out over 200 tracts, but the weather has interfered with the work all through the West. It may be interesting to all to know that *UNITY* received a letter last month asking which Kansas towns had a Unitarian church, as the writer wished to settle in such a town. Topeka is working in a quiet way.

*Iowa*.—Makes the best report, as her work is so well organized, thanks to many effective workers. Davenport, the headquarters of Mr. Judy's energetic band, reports that since January 1 they have paid \$35.85 for advertising, 34.95 for stationery and



postage. For this money they have sent 948 tracts, 159 papers, 13 *Unity Missions*, 101 *Church Door Pulpits*, 449 miscellaneous, in all 1,670; also 181 letters and cards written to and 76 received from 63 people, 41 being new this year. Humboldt pays less for advertising, as the leader there is an editor, Mr. Frank W. Bicknell. They report \$5 spent for advertising and \$1 for postage. With this they have sent to the 25 people inquiring, 80 letters, 150 tracts, also regularly 40 papers, 5 copies each of *Register* and *UNITY*, 15 of Savage's sermons weekly, and 10 of Chadwick's monthly.

Iowa City distributes through the church-door rack only. Creston distributes 50 of the *Church Door Pulpit* semi-monthly. Des Moines reports nothing for advertising, thanks to editorial friends. With the \$2.50 spent for postage they have sent to 30 people inquiring, 50 letters, 170 packages of tracts, 24 *Registers* weekly. Mrs. C. T. Cole, of Mt. Pleasant, our state director for Iowa, since January 1, has spent \$8.83 for advertising, \$14.80 for postage. She has 185 new names that added to the old ones gives a list of 250, to whom she sends fortnightly. She has written 217 letters, and placed the *Register* in the hands of 56 families this year who never read it before. Besides this, through the aid of friends in Dorchester, Massachusetts, she is sending *Unity Mission*, No. 8, Emerson's address, to every Congregationalist minister in the state, perhaps to some other denomination.

*Illinois.*—The work of apportioning this state dragged last fall, from many causes,—illness and weather among them. Many churches are ready to take hold vigorously this fall. From Bloomington distributing centers are established in neighboring towns as well as in the city itself, and over a dozen names have been sent each for regular receiving of the *Register*. Geneseo is just beginning, also Geneva. The latter spent \$3 and received two applications in March. They circulate two or three *Registers* and *UNITYS*. From Princeton one enthusiastic worker has spent \$3.96 for postage, has written 125 letters and postals, has sent 90 tracts and made one copy each of the *Register*, *UNITY* and *Good Words* reach many people. She has sent boxes of old literature, established a distributing center in Nebraska, and discovered a land owner in Washington Territory as an enthusiastic distributor. In Batavia one lone Unitarian distributes much by sending a tract and several newspaper envelopes to one person who forwards the package, using one enclosed wrapper and so on. Shelbyville is distributing but makes no report.

Chicago organized for the work in March and has little to report. The Church of the Messiah has spent \$12 for advertising, \$3 for postage, written 50 letters and sent 150 tracts as a month's work. All Souls reports \$1.56 spent in postage, 40 letters written, 75 tracts sent, and as many papers.

We have done no advertising from this office since October. The first week in that month Mt. Kerr kindly offered our advertisement through an advertising agency to nearly all the religious publications in Chicago. It was refused by nearly all of them. Whether it was considered immoral or dangerous we could not discover. The *Universalist* and

*Manford's Magazine* took it, also the *Advance*, the *Lever*, *Union Signal*, *Occident*, *Radical Review* and *Religio-Philosophical Journal*. The latter kindly retained it after the month was past, for which we are much indebted to Mr. and Mrs. J. C. Bundy. From the original advertisement we received about fifty applications. January first we sent postals to all of Miss Roberts' constituents, and largely from them and partly from our advertisement and friends we have now to report that we have spent \$12.50 for advertising, \$28.50 for postage, \$11.25 for stationery. With this we have sent 5,168 tracts, 700 papers, 565 letters, to 159 people inquiring, from whom we received 382 letters. We have now 100 people receiving literature regularly; 36 distributing centers, to which are sent 5 and 10 tracts fortnightly; 10 distributing Savage's and Chadwick's sermons. We have also sent the 25 copies each of the *Register* and *UNITY*, for which we subscribed in October, to different people, changing often, and securing several subscribers. We have not separated Post-office Missions, loan library and general conference letters. Of the 382 received, 170 were P. O. M. and 55 were loan library, and it is safe to divide the 565 sent in the same proportion.

Of the tracts sent we have this year kept no distinct record. We have had 1200 of Savage's sermons and 300 of Chadwick's, of which I could retain only about 100 for special uses, they were in such demand. We have used 100 of Learned's, 350 of Sunderland's statement, 100 of his sermons not published by the A. U. A., about 1000 *Unity Missions*, 2000 A. U. A. tracts. As a result of this department of the work here Mr. Effinger preached a sermon to an audience of 100 on one of the stormiest Sunday mornings last winter, and in the evening, in spite of the increased storm to a crowded house. The larger part of his audience were very enthusiastic and learned then for the first time that they had a church home. The moving spirit was an invalid lady who had been distributing our literature since November. Also a handful of earnest inquirers in Florida, who cry to us, "Send us a Unitarian minister," when six months ago they knew not the name. They have now organized a Sunday-school, and are using Gannett's "Lessons on Jesus," loaned and then sold from our loan library, and have bought several other books. A city society is reaching out a helping hand to a small cluster of Unitarian families formerly hungering for spiritual and mental food and too poor to obtain it. A rich Eastern society is helping a poor Western one, and several neighborhoods are receiving aid and spiritual comfort through the kindness of Mrs. J. I. W. Thacher, secretary of the Woman's Auxiliary.

These societies reporting give these totals as the result of the Post-office Mission work of the West, each of which is less than the truth. There have been spent for advertising \$97, for postage \$114. For this money we have sent 28,000 papers and tracts and 2,000 letters and cards to 750 people. It is safe to say that two, yes, three times that number of people have been reached—perhaps more—and the questions to be decided for next year are how to interest more



people to give money and time, and how to invest our money to make it do the most good. Let us not weary in well doing, but notice how many dollars it takes to convert one poor heathen to Orthodoxy, who is not very much improved then. We must contrast that conversion with one of ours, and remember also that we are in the day of small things. We sow that future generations may reap.

FRANCES LEBARON.

## UNITY CLUB WORK.

Our Sunday-schools aim to teach Bible history, Christian morals and social ethics, but accomplishing this is not discharging our entire duty to the young. As they pass from childhood they need guidance in their intellectual entertainments and social amusements, and here is the field for Unity Club work. We are aware that charitable or distinctively Sunday-school work may tax to the uttermost the activities of a church, hence no reflection is cast upon those not working in special literary lines. Nevertheless, we pity them if they cannot enjoy the blessings of a literary club, for such an organization is exactly suited to stimulate intellectual activity among young people and allure them from injurious amusements.

The amount of this work which our churches are doing may be learned from the nineteen replies to the Circulars of Inquiry sent to seventy churches belonging to the W. U. C. The work of these clubs includes a wide range of subjects. Shakspeare is studied by the Iowa City Club, and also at the First Unitarian Church in Minneapolis. An excellent plan is adopted by the latter, of having neighborhood sections meeting weekly, with one general meeting each month. All Souls Church, Chicago, has a Browning Section alternating on Monday evenings with a Lowell Section. It has also a section devoted to studies in elocution, the latter in two classes, one meeting in the afternoon, the other in the evening. At the Third Church, Chicago, the young people are studying Longfellow, and alternate on Tuesday evenings with the older members, who are considering the present condition of the United States in regard to commerce, art, manufactures, inventions, railroads, etc. At Quincy, Illinois, and also at the First Church, Chicago, there are four sections, viz., literary, musical, dramatic and social. At Madison, Wisconsin, the exercises are conversations upon the topics,—recent history, recent science, current literature, art and social science. At Unity Church, St. Louis, there are four sections—the Ladies' Working Society, the Browning, the Social Science and the Young People's Literary, the latter studying Oliver W. Holmes' works. At Beatrice, Nebraska, the first half of the year was devoted to the works of Geo. Eliot, the last half to the poets. Other societies are devoted to history, as at Cincinnati, where they have studied the history of the rebellion and the Augustan Age of Roman History.

All these modifications are admirable, as they are adapted to the convenience of the members, and, as usual, the completeness of the adaptation measures the completeness of the success.

In the main, these clubs have made no effort to raise money beyond paying their expenses, from fifty cents to one dollar annual dues, or five or ten cents fees at each meeting; but the Fraternity of the First Church, Chicago, has given \$100 to charity, and the church at Cincinnati has given \$500. The society at La Porte, Indiana, is to be commended for uniting with the people of the town in conducting a general literary club, which meets once in two weeks, the programme consisting of a paper, select readings, music, and general items of interest.

The reports show (1) that comparatively few young people are interested in these clubs except when sections are organized especially for them; therefore wisdom dictates that such an arrangement be made. (2) That gentlemen are more interested in political economy than poetry. However, let the young people help organize and plan their own work. They will become more interested in *managing* than in being *managed*.

Naturally their first literary work is the study of the poets, and they cannot fail with such helps as Mr. Gannett's Outlines for the Study of Longfellow, Lowell, Bryant, Whittier and Holmes. These helps are invaluable, and every parent should provide them for family use; for one book with an outline for study is worth more than four good books without.

Young people need help to comprehend higher thoughts, need to be drawn nearer to religious truths. Let them feel that such help the church offers, that the Sunday-school teacher is in sympathy with their daily experience at home, at school, or at play, and is glad to guide them in new duties. Let the spirit of formalism no more chill the young heart, nor the spirit of irreverence blight youthful aspirations. Let us feel and inculcate sincere respect for spirituality and a sincere desire to benefit the world; then may we hope to keep our young people in the church work, for then they will see that it is good and that church life is enjoyable.

C. A. WEST.

## TREASURER'S REPORT OF THE WESTERN UNITARIAN CONFERENCE.

FOR FINANCIAL YEAR OF 1884-5.

### RECEIPTS.

Balance of cash from last year.....	\$ 648 81
From church contributions.....	2248 83
From Channing Club, of Chicago.....	500 13
From Women's Western Unitarian Conference towards room rent.....	150 00
From collection at St. Louis.....	56 45
From annual membership.....	1 00
<b>Total .....</b>	<b>\$3605 22</b>

### EXPENDITURES.

Paid Rev. J. L. Jones, salary as Secretary for four months.....	\$ 500 00
Paid Mr. Jones' traveling expenses.....	62 00
Paid Rev. J. T. Sunderland, salary as Secretary for eight months.....	1666 66
Paid Mr. Sunderland's balance of traveling expenses over his receipts for Sunday services.....	172 05
Paid Unity for publishing last year's reports, etc.....	100 00
Paid rent and water tax of Unitarian headquarters at Chicago.....	704 03



Paid repairs and current expenses of headquarters....	62 44
Paid Western Unitarian Sunday School, contribution towards clerical expense of headquarters.....	283 63
Paid for stationery, printing, postage, etc.....	54 41
	<u>\$3605 22</u>

Balance remaining due the Western Unitarian Sunday School Society, on account of clerical expense of headquarters..... 164 30

E. & O. E.  
May 19, 1885.

JOSEPH SHIPPEN,  
*Treasurer.*

#### APPORTIONMENTS FOR YEAR 1885-6.

The Churches of the Conference are requested to contribute to our treasury the coming year according to the following scale of apportionments arranged at the late meeting in St. Louis:

Algona.....	\$ 10 00
Alton.....	20 00
Ann Arbor.....	30 00
Baraboo.....	15 00
Beatrice.....	15 00
Big Rapids.....	10 00
Bloomington.....	30 00
Boulder.....	15 00
Buda.....	12 00
Chicago, Church of Messiah.....	400 00
"    Unity Church.....	350 00
"    Third Church.....	60 00
"    All Souls.....	30 00
Cincinnati.....	250 00
Cleveland.....	125 00
Cooksville.....	10 00
Creston.....	10 00
Davenport.....	25 00
Denver.....	60 00
Des Moines.....	25 00
East Saginaw.....	25 00
Evansville.....	10 00
Geneseo.....	30 00
Grand Haven.....	15 00
Grand Rapids.....	50 00
Greeley.....	10 00
Hobart.....	10 00
Humboldt.....	15 00
Iowa City.....	10 00
Jackson.....	15 00
Janesville.....	20 00
Kalamazoo.....	20 00
Kansas City.....	25 00
Kenosha.....	25 00
Keokuk.....	15 00
Lawrence.....	15 00
La Porte.....	20 00
Leavenworth.....	10 00
Louisville.....	100 00
Madison.....	30 00
Marietta.....	12 00
Meadville.....	50 00
Milwaukee.....	80 00
Minneapolis, American.....	30 00
"    Scandinavian.....	10 00
Monmouth.....	10 00
Mount Pleasant.....	10 00
Muskegon.....	15 00
New Orleans.....	10 00
Omaha.....	20 00
Quincy.....	100 00
Shelbyville.....	12 00
Sheffield.....	12 00
Sherwood.....	12 00
Sioux City.....	10 00
St. Joseph.....	25 00
St. Louis, Church of Messiah.....	550 00
"    Unity.....	90 00
St. Paul.....	110 00
Topeka.....	10 00

Tremont.....	10 00
Valparaiso.....	10 00
Total.....	<u>\$3155 00</u>
Channing Club.....	500 00

#### TREASURER'S REPORT OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

##### RECEIPTS.

Balance on hand, May 10, 1884.....	\$ 146 48
Received from sales.....	768 12
"    "    Life memberships.....	20 00
"    "    Annual member-hips.....	107 00
"    "    Donations for <i>Unity Festival</i> plates, etc.....	470 70
"    "    W. U. Conference.....	241 00
"    "    W. Women's Unitarian Conference.....	51 00
	<u>1804 30</u>

##### DISBURSEMENTS.

Expense items, car fares, stationery, twine, telegrams, wrapping paper, etc.....	33 21
Secretary's expenses to Saratoga and La Porte.....	23 43
Expenses for Room:	
Toilet articles, curtains, cleaning, Washing, etc.....	16 94
Gas.....	16 20
Coal.....	48 00
Insurance.....	7 50
Advertising in UNITY.....	25 00
W. U. Conference for telegrams, stamps, stationery, etc.....	45 05
Boy.....	146 50
Clerk.....	463 20
Secretary and Treasurer.....	150 00
Postage.....	50 34
Plates.....	285 00
Merchandise:	
Printers' bills and goods purchased..	453 35
Cash on hand.....	40 58
	<u>1804 30</u>

M. LEONARD,  
*Treasurer.*

CHICAGO, April 28, 1885.

#### STATEMENT OF THE RESOURCES AND LIABILITIES OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

##### RESOURCES.

Cash balance on hand.....	\$ 40 58
Merchandise, amount on hand.....	675 97
Plates on hand.....	250 00
Furniture in office.....	42 10
Amounts due from	
Western Unitarian Conference.....	\$ 204 05
Women's Western Unitarian Conference.....	17 00
Sundry accounts.....	85 07
	<u>306 12</u>
	<u>1314 77</u>

##### LIABILITIES.

Accounts payable.....	315 10
Present net worth of Society.....	999 67
	<u>1314 77</u>

M. LEONARD,  
*Treasurer.*

CHICAGO, April 28, 1885.



## TREASURER'S REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

*May 1, 1884, to May 10, 1885.*

### RECEIPTS.

Cash on hand May 1.....\$ 49

### MONEY RECEIVED FROM CHURCHES AND LADIES' AID SOCIETIES

Algona, Iowa.....	5 00
Ann Arbor, Mich.....	8 00
Buda, Ill.....	5 00
Cincinnati, Ohio.....	5 00
Cleveland, Ohio.....	20 00
Creston, Iowa.....	5 00
Des Moines, Iowa.....	5 00
Geneva, Ill.....	5 00
Geneseo, Ill.....	5 00
Humboldt, Iowa.....	5 00
Janesville, Wis.....	5 00
Keokuk, Iowa.....	5 00
La Porte, Ia.....	5 00
Madison, Wis.....	10 00
Milwaukee, Wis.....	25 00
Sheffield, Ill.....	5 00
Shelbyville, Ill.....	5 00
Church of the Unity, St. Louis.....	15 00
Church of the Messiah, Chicago.....	50 00
Unity Church, ".....	10 00
Third Unitarian Church, ".....	5 00
All Souls' Church, ".....	20 00

\$228 49

### PERSONAL CONTRIBUTIONS.

"A Friend" in Unity Society, Geneseo, Ill.....	\$ 5 00
J. D. Ludden, St. Paul, Minn.....	1 00
"A Friend," St. Paul.....	50
Mrs. A. H. Wright, Chicago.....	1 00
"A Friend," Chicago.....	1 00
Mrs. Dr. Wakefield, Bloomington, Ill.....	3 00
" E. W. Whipple, Princeton, Ill.....	4 00
" C. J. Richardson, ".....	4 00
" E. C. Bates, ".....	1 00
" E. M. Latimer, ".....	1 00
Mr. L. C. Parker, Ashland, Neb., (P. O. Mission)	50
Mr. D. C. Branch, Williamston, Mich., (P. O. Mission).....	1 00
Mrs. John Wilkinson, Chicago, (the Mrs. Hardy fund).....	20 00
Mrs. B. P. Moulton, Chicago.....	10 00
Mrs. L. Tilton, Chicago.....	10 00
Collected by Mrs. C. P. Woolley for All Souls' Church, Chicago.....	184 00

\$247 00

Annual Memberships, \$ 1 each.....	\$232 00
Life " 10 each.....	40 00

\$272 00

### RECEIVED SINCE MAY 1, TO BE APPLIED ON 1884-5.

From Church of the Messiah, St. Louis.....	\$15 00
From Annual Memberships.....	9 00

\$24 00

Collection at Conference.....	30 50
-------------------------------	-------

\$801 99

Pledged by St. Louis ladies to meet deficit of 1884-5.....\$40 00

### PAYMENTS.

To Corresponding Secretary.....	\$200 00
To Rent and Expenses of Central Office.....	218 00
To All Souls' Church, Chicago.....	185 00
To S. S. Society—Unity Mission.....	50 30
To Colegrove Book Co.....	44 05
To Rubel Bros., Stationery.....	11 25
To Chas. E. Sinclair, Printer.....	5 00

To Lord & Thomas, Advertising Agents.....	12 45
To Railroad Fare, Secretary.....	7 05
To Expressage and Advertising.....	5 00
To The "Mrs. Hardy Fund".....	20 00
To Postage for Secretary.....	27 00
To Postage and Stationery for Treasurer.....	6 29
To Balance.....	10 60

\$801 99

### INDEBTEDNESS FOR 1884-5.

To "Christian Register Association".....	\$37 50
--	---------

### EXHIBIT BY STATES.

	ANNUAL MEM.	LIFE MEM.	OTHER CONTRIBUTI'NS	
Colorado.....	1			\$ 1 00
Dakota.....	1			1 00
Iowa.....	10	1	25 00	45 00
Indiana.....			5 00	5 00
Illinois.....	166	1	354 00	530 00
Kansas.....	1			1 00
Michigan.....	24		9 00	33 00
Minnesota.....	22		1 50	23 50
Missouri.....	2		30 00	32 00
New York.....	1			1 00
Nebraska.....			50 00	50
Ohio.....	5	1	25 00	40 00
Pennsylvania.....	4			4 00
Wisconsin.....	5	1	15 00	30 00
				\$747 00

MRS. J. C. HILTON,  
*Treasurer.*

## PROCEEDINGS OF THE THIRTY-FIRST ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

HELD IN ST. LOUIS, MO., MAY 5-7, 1885.

The annual meeting of the Western Unitarian Conference commenced its session on Tuesday, May 5, in the Church of the Messiah, St. Louis.

Although the Conference proper did not open until Tuesday evening, a Ministers' Meeting was held in connection with it on Tuesday, at 10 A. M., and another at 2 P. M. At the forenoon meeting, held in the ladies' parlor (24 ministers present), the subject of discussion was that of a closer coöperation between the Conference and the American Unitarian Association. At the afternoon session, held in the auditorium, the subject was "The Ministerial Supply, and Ministerial Education, in the West," introduced by a paper from Rev. David Utter, of Chicago, and a carefully prepared address from Rev. Oscar Clute, of Iowa.

At 7:30 P. M. the Conference proper began. After an opening address by the Secretary, in the place of the President, Mr. B. P. Moulton, who was absent, and an address of welcome to the delegates, by James S. Garland, Esq., Chairman of the Board of Trustees of the Church of the Messiah, the Conference Sermon was delivered, by Rev. Wm. E. Copeland, of Omaha, Neb.—Subject, "Into the Light."

At the close of this meeting, a pleasant social re-union was held in the church parlors.

### WEDNESDAY, MAY 6.

A devotional meeting, led by Rev. W. G. Eliot, D.D., of St. Louis, occupied the hour between 9 and 10 A. M.

At 10 o'clock, both the President and Vice-President being absent, the Conference was called to order by the Secretary.

Rev. C. J. K. Jones, of Louisville, Ky., was elected President *pro tem.* Mrs. C. S. Udell, of Grand Rapids, Mich., was chosen Assistant Secretary and Rev. Albert Walkley, of Kalamazoo, Railroad and Delegate Secretary of the Conference.

A committee to whom all business should be first referred was appointed, consisting of Revs. Hunting, Snyder, Clute, J. L. Jones, Gannett and Learned.



Rev. J. T. Sunderland, who for eight months has been Secretary of the Conference, then read his report. (See page 121).

The Treasurer of the Conference, Joseph Shippen, Esq., of Chicago, being absent, his report was read by Mr. Cheney, of Chicago, and referred to the Business Committee, with instructions to audit the same and make such recommendations regarding it as should seem to them wise.

It was moved that the report of the Secretary also be referred to the Business Committee. Carried.

A sub-committee, consisting of Revs. Clute and Jones, to whom the question of the right to vote had been referred, reported, through Mr. Clute, that at the last session of the Conference the body was put upon a delegate basis, viz.: all ministers and accredited delegates from churches that have paid not less than \$10 into the treasury of the Western conference within the past year are entitled to vote. All persons who have paid one dollar each within the same time, are annual members, and as such entitled to participate in all the deliberations of this Conference, but have not a right to vote. Each church which has paid \$10 the past year is entitled to three delegates for a membership of thirty families, and one additional delegate for each additional thirty families.

After some discussion the Chair ruled that the delegates present from any church, when less in number than the church is entitled to, have a right to cast the vote of the church.

Rev. W. C. Gannett made a report on behalf of the Publication Committee, calling attention to the fact that the committee had brought large supplies of printed material with them, and were furnished with a corner where Mr. Jennings, of La Porte, was kindly presiding over a little book, tract and Sunday-school store. The tables were constantly visited throughout the Conference by friends examining and buying. In the seats also lay copies of UNITY, just become a weekly, and of four circulars, one describing the UNITY tracts, one "The Church Door Pulpit," one the Sunday-school helps, and the other some two dozen volumes called "A Book-shelf of the Liberal Faith."

(Mr. Gannett's full report will appear in the next issue of UNITY.)

Brief reports from state conferences were next called for and were given as follows:

*Illinois*, by Rev. J. R. Effinger.

*Indiana*, by Rev. A. G. Jennings.

*Iowa*, by Mrs. C. T. Cole.

*Kansas*, by Miss Sarah Brown.

At 12:30 a recess was taken, and dinner was served by the ladies of the St. Louis churches in the vestry.

#### AFTERNOON SESSION.

At 2 P.M. the conference re-assembled for work.

Three papers of twenty minutes each upon "Worship" were then read as follows:

"*Worship necessary to the Completeness of Religion*," by Rev. C. G. Howland, of Lawrence, Kansas.

"*Worship in the Church*," by Rev. J. V. Blake, of Chicago.

"*Worship in the Home*," by Rev. W. C. Gannett, of Chicago.

These were followed by a discussion of the subject, participated in by Revs. J. Ll. Jones, Hunting, Clute, Copeland, Sunderland and Crooker. Adjourned.

#### EVENING SESSION.

After the opening hymn, prayer was offered by Rev. T. L. Eliot, of Oregon.

A paper was read by Rev. E. I. Galvin, of Chicago, upon "The Work of our Churches in Charities and Beneficences." Rev. Dr. Eliot followed with a brief address upon the same subject.

It had been announced in the programme that Professor Fiske, of Cambridge, would address the Conference upon "Religion and Evolution," but a sudden illness prevented him from being present, to the great disappointment of the audience. An address was then delivered by Rev. Robert Laird Collier, of Kansas City, and the session closed.

#### THURSDAY A.M.

Thursday morning was set apart for the meeting of the Woman's Conference.

While its session was going forward, a special meeting of missionaries (ministers at large) and officers of various state and local conferences was held in the ladies' parlor. Mr. Sun-

derland presided. Rev. J. R. Effinger spoke upon "How to make our Local Conferences more effective Missionary Organizations," and Rev. Enoch Powell, upon "The Work of the Minister of the Local Conference and the name by which he should be called."

#### THURSDAY P.M.

The chairman being absent, Rev. David Utter, of Chicago, was chosen temporary chairman.

The Business Committee requested that the first half-hour of the session be given to hearing reports from such state conferences and workers in the field as had been passed over at a former session for want of time.

Accordingly some account was given by Revs. Albert Walkley, of Michigan, Enoch Powell, of Nebraska, MacCauley, of Minnesota, and Colonel Phillips, of Colorado, of the work in their respective states.

Mr. Hunting, in behalf of the Business Committee, offered to read some resolutions prepared by it, but before reading them Mr. Jones, in behalf of sub-committee, to which the question of delegates and those entitled to vote was referred, reported that a list of accredited delegates had been prepared, which could be read if desired, which was done.

Some discussion arose regarding the decision of the Chair yesterday that delegates present should have a right to cast the full vote of the church they represented.

A motion was made to the effect that only such delegates as are present upon the floor, representing societies which have paid a sum of not less than \$10 into the treasury of the Conference during the last year be entitled to vote, each delegate casting one vote only. Carried.

The resolutions previously offered by Mr. Hunting, in behalf of the Business Committee, were then read, voted upon without discussion, and adopted, as follows:

*Resolved*, That we hereby express to the American Unitarian Association the hearty thanks of this Conference for their generous contribution of funds for the missionary work of the West.

*Resolved*, That we hereby express our great satisfaction in the close and hearty fellowship of the Executive Committee of the American Unitarian Association and the executive officers of this Conference in the past; and as the interests of both organizations are identical as far as Western missionary work goes, we will work for the more complete co-operation of the American Unitarian Association and the Western Unitarian Conference in the future.

*Resolved*, That the Secretary of the American Unitarian Association be elected a member of the Board of Directors of the Western Unitarian Conference, and that the Western Unitarian Conference become a delegate member of the American Unitarian Association.

*Resolved*, That the American Unitarian Association be invited by this Conference to make our Secretary also its Western Agent, with authority to command his services, so far as they may be required, to oversee the interests of the American Unitarian Association in the West.

*Resolved*, That in consideration of these services, the American Unitarian Association be invited to contribute whatever sum it thinks fit to the treasury of the Western Unitarian Conference, to be expended by the directors in its general work.

A resolution, prepared in the Committee, was then presented at his own request by Rev. J. Ll. Jones, who, after adding his personal testimony to the loyal and faithful work done by the Secretary, requested that the resolution be passed by a rising vote, which was done. It read as follows:

*Resolved*, That this Conference recognizes with hearty appreciation the able services of Rev. J. T. Sunderland, who, at his own earnest desire, retires from the important office of Secretary, and that we extend to him our earnest thanks for his efficient work, and that we respectfully request him to continue his office as Secretary until such time as his successor can conveniently enter upon the same.

The next business before the Conference being the election of officers, Mr. Hunting read the names of the following seven gentlemen who had been named as Directors to take the place of those whose term of office has now expired, to hold the same for a period of three years: Rev. S. S. Hunting, Mrs. G. E. Adams, Joseph Shippen, Rev. C. J. K. Jones, C. S. Udell, Rev. Grindall Reynolds, Rev. Albert Walkley.

Rev. J. C. Learned was nominated to fill the vacancy caused



by the retirement from the association of Rev. John B. Green, whose term would expire in 1887; Rev. F. L. Hosmer was nominated to take the place of Mrs. B. F. Felix, resigned, and Miss M. P. Southworth to take the place of Mrs. B. F. Smith, resigned—these two to serve for the unexpired term—one year.

On motion, the report of the nominating committee regarding directors was adopted, and the directors declared elected.

Mr. Hunting announced the following nominations for the coming year: For President, Joseph Shippen, Esq., of Chicago; Vice President, Rev. C. J. K. Jones, of Louisville, Ky.; Treasurer, C. S. Udell, Esq., of Grand Rapids, Mich. These being voted on separately were unanimously elected.

Mr. Hunting announced that as Mr. Sunderland did not feel it to be his duty to longer serve the Conference as its Secretary, and very earnestly desired to retire from the position, the committee had decided to name as his successor Rev. Arthur M. Judy, of Davenport.

The retirement of Mr. Sunderland being a surprise to most of the delegates, a strong feeling was expressed by many that he be urged to retain the office, at the same time that they expressed their regard for Mr. Judy and preference for him over any but the present incumbent.

Revs. Blake, Gannett, J. L. Jones, Powell, Learned, Clute, MacCauley, Snyder, Judge Bennett, and others, expressed each his views in regard to the nominations, which drew at last from Mr. Sunderland a statement of conditions upon which he would still allow his name to be voted upon,—those conditions being, that all should understand clearly that, as he had stated the day before in his report as Secretary, he believed the non-Christian and non-theistic position of the Conference, and tendency of Western Unitarianism to be wrong, misleading, and seriously in the way of the prosperity of the body, and should feel it his duty, if he became Secretary again, to labor steadily, as he had in the past, for the establishment of churches, not simply upon the basis of ethics, or of "freedom, fellowship and character in religion," but of belief in God, worship, Christianity, as interpreted by those central thoughts of its founder, "Love to God and Man," and should aim to introduce into the Unitarian pulpits of the West, only ministers who stand for the same.

Several ministers expressed dissent from this position, regarding it as reactionary, and urging that the Conference ought not to elect for itself a secretary thus out of harmony with the prevailing thought of the body. Others defended the Secretary's position as the true one. Others dissented from the position, but would vote for the *man* in spite of his position.

Mr. Judy declined to have his name before the Conference as a candidate for Secretary, if, in so doing, he was voted on in opposition to Mr. Sunderland, or if it was understood that he represented any specific policy of the Conference.

The vote was then taken by ballot. Total number of votes cast, 51; for Mr. Sunderland, 32; for Mr. Judy, 19. Mr. Sunderland was declared elected.

Mr. J. L. Jones announced that in one year he would move as an amendment to Article 1 of the By-laws, inserting after the word "delegates," in the second clause of the first section, the words "together with all the officers of this Conference, the officers of the State Conferences, and all associate organizations, and together also with all missionaries at work within its boundaries,"—the words following being, "(such alone) having the right to vote."

The Auditing Committee reported that having examined the books of Joseph Shippen, Esq., treasurer, they found them in all respects correct.

The list of churches within the Conference was then read, with the amounts apportioned to each for the coming year as their contribution to the treasury of the Western Conference.

It was moved and supported that the final report of the Committee on Work be accepted by the Conference. Carried.

Mr. Jones then offered the following:

*Resolved*, That the Conference commend to its Board of Directors the publications of the Unity Publishing Committee, and that the directors are hereby empowered to appropriate to said committee, to aid in its work, a sum not exceeding one hundred dollars. Adopted.

*Resolved*, That we recommend our friends in the several states represented in this Conference to employ, as soon as possible, a minister at large to preach our word in whatever

places he can get a hearing, and to aid in the organization of new societies. Adopted.

Mr. Gannett then offered the following:

*Resolved*, That the W. U. C. recommends that our churches should earnestly consider the question whether *personal total abstinence from alcoholic drink and from tobacco* be not the true rule today for all who would help the higher life of a community; and believes that the temperance question ought to enter practically into the educational work of all our Sunday schools.

Carried.

The Business Committee offered the following:

*Resolved*, That this Conference bear glad testimony to the abounding hospitality of their brothers and sisters in St. Louis, and that we bear away with us a spirit of helpfulness as genial as the entertainment they have offered us.

*Resolved*, also, That the thanks of this Conference are due to the various railroads who have generously favored our delegates. Adopted.

Conference adjourned.

## EVENING SESSION.

A missionary platform meeting was held, at which Rev. O. Clute presided.

After the opening exercises a paper on Unitarian Propagandism, prepared by Miss F. L. Roberts, of Chicago, was read by Rev. Ida C. Hultin, of Algona, Iowa.

Rev. A. M. Judy delivered an address upon the P. O. Mission, its scope and methods.

Revs. A. Walkley, T. L. Eliot and C. J. K. Jones followed with brief addresses, and the Conference closed.

J. T. SUNDERLAND, Sec'y.

MRS. C. S. UDELL, Ass't Sec'y.

## PROCEEDINGS OF THE ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The twelfth annual meeting of the Western Unitarian Sunday School Society was called to order by the President, J. V. Blake, at 9:30 A.M. on Friday morning, May 8, in the Church of the Messiah, St. Louis.

The exercises opened with the Service of "Fellowship," from "Unity Services and Songs," after which a few brief remarks by the President were followed by the appointment of two committees:

1. On nomination: Mrs. A. B. McMahan, of Quincy; Miss M. L. Loveday, Chicago, and A. G. Jennings, La Porte, Ind.
2. On membership and subscriptions: D. N. Utter, Chicago; Miss M. L. Southworth, and Miss F. F. Chapin, Cleveland; C. S. Udell, Grand Rapids.

The Secretary read a report of the year's work of the Society, and of the condition of our schools. After singing and remarks by the President, a report of the Unity Club work done in Western churches, prepared by Mrs. E. A. West, of Chicago, was read by the Secretary.

The Treasurer's report was printed on slips and distributed among the audience, the same slips bearing also a formulated schedule of statistics in connection with the Secretary's report, and the names of the year's memberships, annual and life.

Mr. Jones called attention to the condition of the Society's finances as shown in the report of the Treasurer, alluded cordially to his efficient services, and offered the following resolution, which was unanimously adopted:

*Resolved*, That the hearty thanks of this Society are hereby tendered to M. Leonard for the careful fidelity and patient labor he has rendered it as Treasurer.

Mrs. A. L. Parker, of Quincy, gave an account of a helpful exercise in her large class of infant scholars, which consisted in the children's relating briefly in their own words, such short stories as they had read in their library books. Mrs. John Green, of the Church of Unity, St. Louis, spoke of her method in the use of blackboard drawings to illustrate the lesson on the hour.

The following resolutions were then offered by Mr. Jones and adopted:

*Resolved*, That we commend to the consideration of our Sunday-school workers, the importance of increasing the interest of the older members of our Sunday-schools and parishes in the serious study of the Problems of Religion and Ethics.



*Resolved*, Further, that the business of this Society is hereby interpreted so as to include the fostering of the work of our UNITY CLUBS and similar study organizations, and that the directors of this Society be instructed to co-operate in every way practicable with the Unity Publishing Committee in the preparation of the leaflets and manuals that aid in this work.

Mr Gannett called attention to the tables of publications, where a full line of Unitarian helps was exhibited for examination and for sale.

Mr. Snyder, of St. Louis, addressed the meeting, beginning by encouraging, in his apt and witty manner, further membership both annual and life. At the close of his remarks the President made the following announcement: That the course of union study for the Chicago Sunday-schools, the coming year, was to be upon the poetry of the Old Testament. That a schedule of the lessons, and a list of books of reference would be issued early in the summer and sent to each school in the West, and the regular lesson slips, for class use, of six questions each, prepared by Mr. Blake, with blank lines for answers by the children, could be sent to any school wishing to join in the course.

Mrs. Sunderland gave a ten-minutes address upon the value of "Memorizing for the children in Sunday schools, and was followed by Mr. Utter with a paper upon "The One topic Method in Sunday School Teaching." There was discussion by Rev. O. Clute, of Iowa City, Iowa, J. L. Jones and others, after which the committee reported collections amounting in all to \$73-63 annual and one life members paid. Unpaid, one life and 8 annual.

Report of nominating committee gave the following names:

For Directors for three years, Mrs. Horace H. Badger, J. L. Jones, Mrs. Jonathan Slade, David Utter; Director for one year in place of N. M. Mann, of Rochester, resigned Mrs. S. W. Conger, Chicago.

For President, W. C. Gannett, Chicago.

Vice-President, Mrs. C. H. S. Mixer, "

Secretary, Ellen T. Leonard, "

Treasurer, Myron Leonard, "

Mr. Gannett positively declining to serve, Mr. Jones nominated Mr. Blake, with which alteration the names presented by the committee were elected. The session closed with singing.

E. T. LEONARD, Sec'y.

#### ANNUAL MEETING OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE

The fourth annual meeting of the Women's Western Unitarian Conference was held at the Church of the Messiah, St. Louis, Missouri, May 7, 1885.

At 9:30 A. M., a Devotional Service was held, conducted by Rev. Ida C. Hultin, of Algona, Iowa.

At 10 A. M., the President, Mrs. J. T. Sunderland, presided, with Mrs. G. E. Gordon, Secretary.

On motion a committee on business was chosen, to whom all matters of business should be referred before being brought before the Conference.

The report of the Corresponding Secretary, Miss Frances LeBaron, was furnished in printed form, to which Miss LeBaron added a general statement of the work at headquarters. (Report printed in part on another page. Full report can be obtained on application.)

In the absence of the Treasurer, Mrs. J. C. Hilton, of Chicago, her report was read by Miss LeBaron. (See report printed on another page.)

Special reports from the States being called for, were given by the State Directors. (See printed report of Corresponding Secretary for all except Missouri here inserted.)

Mrs. Rose E. Damon, of St. Louis, reported as follows: "There are four Unitarian churches in Missouri: one in Kansas City, one in St. Joseph, and two in St. Louis. The women of the two churches in St. Louis, following the suggestion of Miss F. L. Roberts, of Chicago, early in 1884 met in the study of the Church of the Messiah in order to organize a society that should have for its object—first, the study of the history and literature of Unitarianism; second, to establish a Postoffice Mission. In carrying out the first part of the plan a committee was appointed to arrange a programme for the year's work. It

was decided to call the society 'The St. Louis Branch of the Women's Western Unitarian Conference';—to meet on the afternoon of the last Thursday in each month, to hear a paper on the subject selected for the day, to be followed by a discussion; also to hear the report of the manager of the Postoffice Mission. The following subjects were successively presented—'Transcendentalism,' 'Religious Education of Children,' 'The Bible in the Light of Modern Criticism,' 'Unitarianism in Relation to Education,' 'Jesus Christ from a Unitarian Standpoint,' 'Hymn Writers of the Unitarian Faith,' 'The Women of the Unitarian Church.' While there is great benefit and enjoyment derived in studying the principles of our faith, our great interest is in the Postoffice Mission, in the official charge of Mrs. Fish. Her reports always command eager attention, and encourage us to continue the work that brings cheer to many hearts burdened with the weight of *orthodox unbelief*. On the 12th of February, 1885, notices were inserted in the weekly editions of two of our city papers, 'that tracts and sermons of the Unitarian belief would be sent free on application.' In four days requests began to come, and up to date 173 have been received, representing 18 States—from Illinois to California and Nebraska to Texas. In answer to 170 postals sent, asking for an expression of interest, 43 replies came, four of which plainly but courteously declined, as they could not agree with the views expressed. Up to May 1, 1885, 1,047 sermons and 860 papers have been mailed. Of our local work, just begun, there is as yet little or nothing to report. We have found isolated Unitarians, one or two persons in one place, who are in great want of fellowship and sympathy—and it seems as though a missionary could find work enough in our State. Have expended \$55.30 in the Postoffice Mission work."

Mrs. Fish, of St. Louis, who is actively interested in the Postoffice Mission, gave some account of her work, and read interesting extracts from letters received.

After the reading of reports from States, the President, Mrs. J. T. Sunderland, delivered an address full of instruction and inspiration upon "The Study of Religious Literature as an Essential part of Church Work, and the Value of our Denominational Literature as a Basis for such Study." (See printed address.)

The address was followed by a discussion led by Mrs. J. C. Learned, of St. Louis, who gave an interesting account of the work accomplished in St. Louis. Miss Sarah A. Brown, of Kansas, related her experiences in that field. Mrs. Dow, and Mrs. Wilkinson, of Chicago, gave brief accounts of work in that city.

Mrs. S. J. Barrows, of Boston, being present, was called forward. She said a few cheering words, and read an extract from the President of the Women's Auxillary Conference, Miss Abby W. May, in which the ladies of that society beg Mrs. Barrows to convey to the ladies of the Western Society their cordial greetings, and best wishes for the success of the work in which they are mutually engaged.

The Committee on Nominations, through its chairman, presented to the Conference the following names: For President, Mrs. E. A. West, Chicago; 1st Vice-President, Mrs. J. T. Sunderland, Ann Arbor, Michigan; 2d Vice-President, Mrs. J. G. Chapman, St. Louis; Treasurer, Mrs. J. C. Hilton, Chicago; Recording Secretary, Mrs. G. E. Gordon, Milwaukee; Corresponding Secretary, Miss F. LeBaron, Chicago. Directors for three years: Mrs. C. P. Damon, St. Louis, Missouri; Miss Mary H. Gale, Cleveland, Ohio; Mrs. C. S. Udell, Grand Rapids, Michigan; Mrs. J. L. Jones, Chicago, Illinois; Miss F. L. Roberts, Chicago, Illinois; Mrs. J. C. Bills, Davenport, Iowa; Mrs. C. J. Richardson, Princeton, Illinois. The officers named by the committee were unanimously elected. On motion of Mrs. Learned a vote of thanks was given to the retiring President for her able and faithful services.

The Secretary suggested the need of an amendment to the By-laws, which provides only for one Secretary. Referred to a future executive meeting for discussion.

The Business Committee presented the names of Rev. Arthur M. Judy, of Iowa; Miss Sarah Ellis, of Ohio, and Miss Frances LeBaron, of Illinois, as a Central Committee to coöperate with the several State Committees on Postoffice Mission work; which persons were unanimously elected.

As a committee to take in charge the preparation, issuing and distribution of Programmes for Religious Study Classes, to be ready as early as September, 1885, and to be furnished



free whenever called for, the following names were offered: Mrs. E. A. West, Mrs. C. H. S. Mixer, Mrs. W. C. Dow, and Mrs. E. E. Marean, all of Chicago.

Mrs. Gordon moved—That the committee be enlarged to seven, the remaining three members to be chosen outside of Chicago, and proposed the names of Mrs. J. C. Learned, of St. Louis, Mrs. Fayette Smith, of Cincinnati, and Mrs. C. S. Udell, of Grand Rapids, as such additional members.

The entire committee, as named, was unanimously elected.

The last matter of business before the Conference was in regard to finances, there being a deficit on the past year.

A lady, in behalf of "The St. Louis Society," announced that its members pledged themselves to pay forty dollars. Other amounts were collected sufficient to cover the deficit.

On motion, the Conference adjourned.

Respectfully submitted,

Mrs. G. E. GORDON,  
Recording Secretary W. W. U. C.

## Western Directory, 1884-5.

### CONFERENCES, ETC.

1852—WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, Joseph Shippen, Esq., Chicago, Ill.; Vice-President, Rev. C. J. K. Jones, Louisville, Ky.; Secretary, Rev. J. T. Sunderland, Chicago, Ill. Directors for three years—Rev. S. S. Hunting, Des Moines, Ia.; Mrs. G. E. Adams, Chicago, Ill.; Joseph Shippen, Chicago, Ill.; Rev. C. J. K. Jones, Louisville, Ky.; C. S. Udell, Grand Rapids, Mich.; Rev. Grindall Reynolds, Boston, Mass.; Rev. Albert Walkley, Kalamazoo, Mich. For two years—Rev. John Snyder, St. Louis, Mo.; Rev. Wm. C. Gannett, Chicago, Ill.; Rev. J. T. Sunderland, Chicago, Ill.; Rev. Clark G. Howland, Lawrence, Kansas; Mrs. Anna B. McMahon, Quincy, Ill.; Rev. Geo. A. Thayer, Cincinnati, Ohio; Rev. J. C. Learned, St. Louis, Mo. For one year—Hon. Daniel L. Shorey, Chicago, Ill.; Rev. J. V. Blake, Chicago, Ill.; Prof. Geo. L. Cary, Meadville, Pa.; Rev. J. L. Jones, Chicago, Ill.; Rev. David Utter, Chicago, Ill.; Rev. F. L. Hosmer, Cleveland, Ohio; Miss M. P. Southworth, Cleveland, Ohio.

Directors' Meetings on first Tuesday of October, January and March.

Executive Committee.—Messrs. Shippen, Utter, Blake and the Secretary.

1881—WOMEN'S WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, Mrs. E. A. West, Chicago, Ill.; Vice-Presidents, Mrs. J. T. Sunderland, Ann Arbor, Mich., and Mrs. J. G. Chapman, St. Louis, Mo.; Recording Secretary, Mrs. G. E. Gordon, Milwaukee, Wis.; Corresponding Secretary, Miss Frances Le Baron, Chicago, Ill.; Treasurer, Mrs. J. C. Hilton, Chicago, Ill. Directors for three years—Mrs. C. P. Damon, St. Louis, Mo.; Miss Mary H. Gale, Cleveland, Ohio; Mrs. C. S. Udell, Grand Rapids, Mich.; Mrs. J. L. Jones, Chicago, Ill.; Miss F. L. Roberts, Chicago, Ill.; Mrs. J. C. Bills, Davenport, Iowa; Mrs. C. J. Richardson, Princeton, Ill. For two years—Mrs. J. T. Sunderland, Ann Arbor, Mich.; Mrs. C. T. Cole, Mt. Pleasant, Iowa; Mrs. J. R. Effinger, Bloomington, Ill.; Mrs. G. E. Gordon, Milwaukee, Wis.; Miss Sarah A. Brown, Lawrence, Kan.; Mrs. J. C. Hilton, Chicago, Ill.; Mrs. E. A. West, Chicago, Ill. For one year—Mrs. Fayette Smith, Cincinnati, Ohio; Mrs. F. D. Patterson, Chicago, Ill.; Mrs. B. P. Moulton, Chicago, Ill.; Mrs. C. P. Woolley, Chicago, Ill.; Mrs. John Wilkinson, Chicago, Ill.; Mrs. W. C. Dow, Chicago, Ill.; Miss Jennie McCaine, St. Paul, Minn.

1873—WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, J. V. Blake, Chicago, Ill.; Vice-President, Mrs. C. H. S. Mixer, Chicago; Secretary, Mrs. Ellen T. Leonard, Chicago; Treasurer, Myron Leonard, Chicago. Directors for three years—Mrs. Horace Badger, Chicago; Mrs. Jonathan Slade, Chicago; Rev. David Utter, Chicago; Rev. J. L. Jones, Chicago. Two years—Rev. W. C. Gannett, Chicago; Mrs. E. T. Leonard, Chicago; Mrs. E. A. West, Chicago; Miss Mary L. Southworth, Cleveland, Ohio. One year—Rev. J. V. Blake, Chicago; Myron Leonard, Chicago; Mrs. S. W. Conger, Chicago; Mrs. C. H. S. Mixer, Chicago.

1866—WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

President, Prof. William F. Allen, Madison; Secretary, Rev. Joseph H. Crooker, Madison, Wis.; Assistant Secretary, Mrs. Frances B. Cook, Janesville; Treasurer, Rev. Gustavus E. Gordon, Milwaukee.

1875—MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

President, Rev. T. B. Forbush, Detroit; Secretary, Rev. Jabez T. Sunderland, Ann Arbor; Missionary, Rev. Albert Walkley, Kalamazoo; Treasurer, George W. Stickney, Grand Haven.

1870—THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

President, John A. Roche, Chicago; Vice-President, H. G. Har-

ding, Monmouth; Treasurer, Charles E. Switzer, Galesburg; Minister at Large and Secretary, Rev. John R. Effinger, Bloomington, Ill.

1877—THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, Rev. Oscar Clute, Iowa City; Secretary, Mrs. C. T. Cole, Mt. Pleasant; Treasurer, W. R. Cole, Mt. Pleasant.

1878—INDIANA CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

President, Hon. F. Church, La Porte; Secretary, Rev. A. G. Jennings, La Porte; Treasurer, W. H. Rifenburg, Hobart.

1880—OHIO CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

Secretary and Treasurer, Rev. J. T. Lusk, Marietta. (No meetings held since 1880.)

1880—THE KANSAS UNITARIAN CONFERENCE. (Virtually merged in the Missouri Valley Conference.)

Secretary, Miss Sarah A. Brown, Lawrence, Kan.

1883—THE NEBRASKA UNITARIAN CONFERENCE. (Virtually merged in the Missouri Valley Conference.)

Secretary and Missionary, Rev. Enoch Powell, Topeka, Kan.

1885—THE MISSOURI VALLEY UNITARIAN CONFERENCE.

President, James Scannon, Esq., Kansas City, Mo.; Vice-President, Dr. O. B. Moss, Topeka, Kan.; Secretary, Miss Sarah A. Brown, Lawrence, Kan.; Treasurer, Mrs. Kersey Coates, Kansas City, Mo.; Missionary, Rev. Enoch Powell, Topeka, Kan.

1881—THE CHANNING CLUB OF CHICAGO.

Secretary and Treasurer, J. H. Van Vliissingen; Board of Managers, P. P. Heywood, Joseph Shippen, Geo. W. Dexter, John A. Roche, and E. H. Griggs.

1844—MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men and women for the ministry. We are furnished with library and a competent corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, D. D., Meadville, Pa.

WESTERN COMMITTEE OF FELLOWSHIP.

Appointed by the National Conference.

Rev. J. T. Sunderland, Chicago, Ill.; Rev. J. R. Effinger, Bloomington, Ill.; Rev. J. C. Learned, St. Louis, Mo.

### ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled pastor we give the name of one of the officers or interested laymen, printed in italics. The list is only approximately correct, as some embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are, nevertheless, glad to recognize as fellow-workers.

#### Colorado.

Boulder—First Unitarian, *Col. Phillips*.

Denver—First Unitarian, Thomas J. Van Ness.

Greeley—Unitarian Church, Joseph F. Gibbs.

#### Dakota.

Sioux Falls—Unitarian Church, *Mrs. E. Tupper Wilkes*.

#### Illinois.

Alton—First Congregational, Judson Fisher.

Bloomington—Free Congregational, F. W. Morton.

Buda—Christian Church, Chester Covell.

Chicago—Church of the Messiah, David Utter.

" Unity Church, George Batchelor.

" Third Unitarian, J. Vila Blake.

" All Souls Church, Jenkin L. Jones.

Geneseo—First Unitarian, Milton J. Miller.

Geneva—First Christian Congregational, Jas. H. West.

Mattoon—Unitarian Society, *Judge Bennett*.

Monmouth—Unity Church, *Mrs. J. R. Webster*.

Quincy—Second Congregational, John Tunis.

Rockford—Christian Union, Thomas Kerr.

Sheffield—Unitarian.

Shelbyville—First Congregational, Jasper L. Douthit.

Tremont—Liberal Christian Church, John R. Effinger. (P. O. address, Bloomington, Ill.)

#### Indiana.

Evansville—Church of the Unity, *Miss Clara F. Pushee, Sec.*

Hobart—First Unitarian, A. G. Jennings. (P. O. address, La Porte, Ind.)

La Porte—First Unitarian, A. G. Jennings.

Valparaiso—First Unitarian, A. G. Jennings.



**Iowa.**

Algona—Unity Society, Miss Ida C. Hultin.  
 Creston—Unitarian Church.  
 Davenport—First Unitarian, Arthur M. Judy.  
 Des Moines—First Unitarian, Sylvan S. Hunting.  
 Humboldt—Unity Society, Mary A. Safford.  
 Iowa City—Unitarian and Universalist, Oscar Clute.  
 Keokuk—First Unitarian, *J. M. Shaffer*.  
 Sioux City—First Unitarian, *E. H. Bucknam*.

**Kansas.**

Lawrence—Unitarian Church, Clark G. Howland.  
 Leavenworth—Unitarian Church, E. A. Higgins.  
 Topeka—First Unitarian Church, Enoch Powell.

**Kentucky.**

Louisville—Church of the Messiah, C. J. K. Jones.

**Michigan.**

Ann Arbor—First Unitarian, Jabez T. Sunderland.  
 Athens—Church of Athens, *Dr. Collar*.  
 Big Rapids—Unitarian Church, Henry A. Wales.  
 Detroit—First Cong'l Unitarian, Trowbridge B. Forbush.  
 East Saginaw—First Unitarian Society, Rowland Connor.  
 Grand Haven—First Unitarian, Edward P. Gibbs.  
 Grand Rapids—First Unitarian Church, Henry Powers.  
 Jackson—First Unitarian, Charles F. Elliott.  
 Kalamazoo—First Unitarian, *Hon. Chas. S. May*.  
 Leslie—Unitarian Society, Frank E. Kittredge, Quincy, Mich.  
 Mount Pleasant—First Unitarian Church, Charles Ellis.  
 Muskegon—Unity Club, *Maj. C. Davis*.  
 Sherwood—Church of Sherwood, *L. D. Cochran*.

**Minnesota.**

Minneapolis—First Unitarian Church, Henry M. Simmons.  
 " Skandinavian Liberal Church, Kristofer Jan-  
 son.  
 St. Paul—Unity Church, Clay MacCauley.

**Missouri.**

St. Louis—Church of the Messiah, John Snyder.  
 " Church of the Unity, John C. Learned.  
 Kansas City—First Unitarian, Robert Laird Collier.  
 St. Joseph—First Unitarian Church, Alonzo F. Abbott.

**Nebraska.**

Beatrice—*H. W. Parker*.  
 Lincoln—Free Congregationalist.  
 North Platte—First Unitarian, Anna J. Norris.  
 Omaha—First Unitarian—William E. Copeland.

**Ohio.**

Cincinnati—First Congregational, George A. Thayer.  
 Cleveland—Church of the Unity, Frederick L. Hosmer.  
 Marietta—First Unitarian, James T. Lusk.

**Pennsylvania.**

Meadville—Independent Congregational, Wm. P. Tilden.  
 " Theological School, Pres't Abiel A. Livermore.

**Wisconsin.**

Baraboo—Free Congregational, Joseph H. Crooker. (P. O. address, Madison, Wis.)  
 Cooksville—Unity Society, Simon B. Loomis. (P. O. address, Lone Rock, Wis.)  
 Janesville—All Souls, H. Tambs Lyche.  
 Kenosha—First Unitarian, Z. G. Simmons.  
 Madison—First Unitarian, Joseph H. Crooker.  
 Milwaukee—First Unitarian, Gustavus E. Gordon.  
 Wyoming—Liberal Christian Society, William C. Wright. (P. O. address, Madison, Wis.)

**LABORERS.**

The following is a list, as far as known, of those actively interested and more or less engaged in the work of the Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, "labor to advance the Kingdom of God" within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors:

NAMES.	ADDRESS.
Abbott, Alonzo F.	St. Joseph, Mo.
† Alcott, A. N.	Kalamazoo, Mich.
† Barber, H. H.	Meadville, Pa.

Batchelor, George.	Chicago, Ill.
† Beavis, Arthur J.	Peoria, Ill.
Blake, James Vila.	Chicago, Ill.
† Bowker, Dr. S. D.	Kansas City, Mo.
† Bridge, William F.	Foster's Crossing, Ohio.
† Brown, John S.	Lawrence, Kansas.
† Brown, James.	Mode, Ill.
† Cary, George L.	Meadville, Pa.
Clute, Oscar.	Iowa City, Iowa.
† Cochran, L. D.	Sherwood, Mich.
† Cole, William R.	Mt. Pleasant, Iowa.
Collier, Robert L.	Kansas City, Mo.
Connor, Rowland.	East Saginaw, Mich.
Copeland, W. Ellery.	Omaha, Neb.
Covell, Chester.	Buda, Ill.
Crooker, Joseph H.	Madison, Wis.
† Cushing, Volney B.	Creston, Iowa.
† Davis, Joel P.	Des Moines, Iowa.
Douthitt, Jasper L.	Shelbyville, Ill.
† Dudley, John L.	Milwaukee, Wis.
† Eddowes, Timothy Harold.	Geneva, Ill.
Effinger, John R.	Bloomington, Ill.
† Eliot, William G., D.D.	St. Louis, Mo.
Elliott, Charles F.	Jackson, Mich.
Fisher, Judson.	Alton, Ill.
Forbush, Trowbridge B.	Detroit, Mich.
† Galvin, Edward I.	Chicago, Ill.
† Gannett, William C.	Chicago, Ill.
Gibbs, Edward P.	Grand Haven, Mich.
Gibbs, Joseph F.	Greeley, Col.
Gordon, Gustavus E.	Milwaukee, Wis.
† Graves, Miss Mary A.	Chicago, Ill.
† Gray, J. Fletcher.	Beardstown, Ill.
† Hassall, Robert.	Keokuk, Iowa.
† Hewitt, James O. M.	Chicago, Ill.
† Higgins, E. A.	Leavenworth, Kansas.
† Hoisington, William H.	Cavour, D. T.
Hosmer, Frederick L.	Cleveland, Ohio.
† Hosmer, James K.	St. Louis, Mo.
Howland, Clark G.	Lawrence, Kansas.
† Huidekoper, Frederic.	Meadville, Pa.
Hultin, Ida C.	Algona, Iowa.
Hunting, Sylvan S.	Des Moines, Iowa.
Janson, Kristofer.	Minneapolis, Minn.
Jennings, Allen G.	La Porte, Ind.
Jones, C. J. K.	Louisville, Ky.
Jones, Jenkin Lloyd.	Chicago, Ill.
Judy, Arthur M.	Davenport, Iowa.
Kerr, Thomas.	Rockford, Ill.
† Kittredge, Frank E.	Quincy, Mich.
Learned, John C.	St. Louis, Mo.
Livermore, Abiel A.	Meadville, Pa.
Loomis, Simon B.	Lone Rock, Wis.
Lusk, James T.	Marietta, Ohio.
Lyche, Hans Tambs.	Janesville, Wis.
MacCauley, Clay.	St. Paul, Minn.
Miller, Milton M.	Geneseo, Ill.
Morton, F. W.	Bloomington, Ill.
Powell, Enoch.	Topeka, Kansas.
Powers, Henry.	Grand Rapids, Mich.
† Roberts, Abraham A.	Aberdeen, Dakota.
† Roberts, J. E.	Carrollton, Ill.
† Rork, Martin V.	Lansing, Mich.
Safford, Miss Mary A.	Humboldt, Iowa.
† Spencer, Abraham A.	Madison, Wis.
Snyder, John.	St. Louis, Mo.
Simmons, Henry M.	Minneapolis, Minn.
† Stone, William G. M.	Denver, Col.
Sunderland, Jabez T.	Chicago, Ill.
† Taft, Stephen H.	Humboldt, Iowa.
Thayer, George A.	Cincinnati, Ohio.
Tunis, John.	Quincy, Ill.
Utter, David.	Chicago, Ill.
Van Ness, Thomas J.	Denver, Col.
† Vickers, Thomas.	Cincinnati, Ohio.
Wales, Henry A.	Big Rapids, Mich.
Walkley, Albert.	Kalamazoo, Mich.
West, James H.	Geneva, Ill.
† Wilkes, Mrs. E. Tupper.	Sioux Falls, D. T.
† Wright, William C. (Wyoming Parish).	Madison, Wis.



## RECOMMENDATIONS BY THE WESTERN SECRETARY.

As Secretary of the Western Unitarian Conference, I recommend to our Western churches the adoption of the following *Bond of Union*. Not that I care for this or any other form, as a form, but I feel sure that it is important for our churches to have some distinct basis that all may understand, and upon which we may all definitely and securely build; and the following seems to me in every way admirable.

It originated with Rev. C. G. Ames, and has been adopted by his church in Philadelphia, the churches of Mr. Dole, of Jamaica Plain, Mass., Mr. Slicer, of Providence, Rhode Island, Mr. Wendte, of Newport, Rhode Island, and others:

### BOND OF UNION.

"In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man."

Further, in addition to this for our individual churches, I also recommend to our various *Conferences* of the West, the consideration and adoption of the following or some similar Preamble and Resolution, as a practical and much needed help in our general work:

### PREAMBLE AND RESOLUTION.

WHEREAS, every year makes it more and more evident that one of the most serious obstacles to the organization and progress of Unitarianism in the West is found in the wide-spread uncertainty and misapprehension that exist in the public mind as to what our movement stands for, and especially in the confusion that widely obtains as to our relation to the many kinds of organizations and movements of our day which call themselves "Liberal" and "Rational," but which are anti-religious, non-religious, non-theistic, or iconoclastic in their aims; therefore it is deemed wise and important to adopt the following resolution, to wit:

*Be it resolved* by the \_\_\_\_\_ Unitarian Conference, in regular annual session assembled, that this body declares the end for which it exists to be, unequivocally, religion; and not merely religion, either, in any such lower and poorer form as does not rise to the height of Theism or Christianity, but religion at its loftiest and best—a religion of reason, of beneficence and of worship; a religion which on the one hand builds confidently and firmly on those everlasting foundations of all highest ethical and spiritual religion which Jesus of Nazareth made central in his teaching: the Fatherhood of God and the Brotherhood of men, and on the other hand keeps its windows forever open to new light.

While the above resolution is very advanced and radical in its religious position, it is believed to be one in which the most conservative of our brethren can with perfect conscientiousness unite.

I cannot but think that such an utterance put forth to the world by our various Western Unitarian bodies would be invaluable. While leaving every man and woman individually free and untrammelled, it would set forth clearly, and in some sense, authori-

tatively, what we are in common about giving us, what we now do not have, but so solely need, a common banner which all can see, a common center around which to organize, a common platform on which to stand. I advise the adoption for ourselves of such a banner, center for organization, platform, not in the interest of radical or conservative, but in the interest, first, of truthfulness and frankness, and then, further, of unity of effort, practical wisdom, efficiency in missionary work, success and permanency in church planting and denominational organization.

J. T. SUNDERLAND.

ALL friends and admirers of Theodore Parker will be interested in the following, from the Boston *Commonwealth*: "At the meeting of the Boston Memorial Society, held Wednesday, May 6, it was decided to adopt, as the design for the statue of Theodore Parker, the model made by Mr. Robert Kraus, a young German sculptor who has been a resident of Boston about two years. Mr. Kraus thinks that the statue will be completed in fifteen months. The statue, which is to be of bronze, is to be one and one-half life size, and, with its pedestal, eighteen feet in height. Mr. Parker is represented as sitting with bared head. In his left hand is a book resting on his right knee, while the right hand, with a pen in its fingers, lies across the left wrist. The left leg is drawn backward and the face is upturned, giving the figure an air of expectancy. The pedestal—unlike all others—is triangular. On its front is a bas-relief representing Truth Unmasking Error; on another side is one entitled Slavery; and on the third is one designated Freedom. At the base of the pedestal and at the angles are genii bearing the portraits of Luther, Wycklif and Savonarola, the three religious reformers. The model has been adopted by the members of the Twenty-eighth Congregational Society and by the Memorial Society, and a contract for its completion will at once be drawn up. The cost is to be \$10,000, and that sum has been subscribed and nearly all paid in."

FEW churches in our body are blessed with more vigorous women workers than is the Channing Memorial Church, of Newport, R. I. The Woman's Auxiliary Society of that church has just been having its annual meeting. It reports forty members; money received, \$139; twenty-two meetings held during the year for hearing papers and discussion. The meetings are generally opened by religious services, conducted by members of the Society; addresses have been listened to from Mrs. Julia Ward Howe, Mrs. Kate Gannett Wells, Rev. Charles W. Wendte, and others. Some valuable mementos of Dr. Channing have been received,—books bearing his autograph, a chair and a lamp used by him, etc. The Society's floral committee has supplied the pulpit with flowers throughout the year; another committee has carried on a sewing school, in which from thirty to forty girls have been taught; the missionary committee has done some good Post Office Mission work. Let us have such live woman's societies as this in all our churches, East and West.



## UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY  
THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.

\$1.50 PER YEAR.

JENKIN LLOYD JONES,	} <i>Resident Editors.</i>
DAVID N. UTTER,	
JAMES VILA BLAKE,	
JABEZ T. SUNDERLAND,	

*Associate Editors.*

W. C. GANNETT,	J. C. LEARNED,
F. L. HOSMER,	H. M. SIMMONS,
C. W. WENDTE.	

CHAS. H. KERR, *Office Editor.*

Entered at the Post-Office, Chicago, as second-class matter.

CHICAGO, SATURDAY, MAY 23, 1885.

## NOTES AND NEWS.

J. T. S.

GROUND is broken for the foundation of the new Unitarian church in Minneapolis.

REV. SILAS FARRINGTON will remain with his English parish instead of coming to Ithaca, N. Y., as he had been invited to do.

THERE will be a national holiness assembly in Park Avenue Methodist Episcopal church, Chicago, beginning May 20 and closing May 26.

PROF. JOHN FISKE was at the Conference Social re-union Tuesday evening, if he was not at the platform meeting on Wednesday evening.

THE Secretary of the Western Conference goes East to attend the May meetings. From May 24th to 29th his address will be 7 Tremont Place, Boston.

THE Reformed Episcopal church of this country is now ten years old. Its tenth General Council will meet in Peoria, Ill., on the last Wednesday of this month.

It was an unexpected pleasure to have with us at St. Louis, and to hear on our platform, our esteemed fellow-worker, Rev. Thomas Eliot, from far-off Portland, Oregon.

MR. WM. K. GRAFF, of Indianapolis, has just begun the publication of a temperance monthly, entitled *The Inter-State Review*. It was for some time a question with Mr. Graff whether to begin this magazine or to enter the Unitarian ministry. Perhaps

rightly looked at he has done both. At least UNITY bids him a hearty Godspeed in the good work which he is undertaking.

A NEW liberal religious society, called the "Independent Temple," has been organized by Rev. George T. Gould, in Las Vegas, New Mexico. Services are held in the opera house.

A PACKAGE of this Conference number of UNITY will be sent to each Western minister, for distribution in his church. More can be had without charge, on application to this office.

MR. F. MARION CRAWFORD'S new novel, announced by Macmillan & Co. for immediate publication, is entitled "Zoroaster the Prophet," and the scene is laid in ancient Persia.

REV. CLAY MACCAULEY, of St. Paul, was at the Conference. He was going from St. Louis to Washington to preach a Sunday in his old place there, then to Boston for the May meetings.

LOUISVILLE, KY., sent ten delegates to St. Louis. All spoke cheerfully of the condition of the church at home, and of the general gratification over getting their former pastor back again.

WE greatly missed from our annual gathering the Secretaries of the American Unitarian Association and the National Conference, both of whom we had hoped until a somewhat late date to have with us.

ONE of the amusing incidents of the Conference was the report in the Woman's meeting, that an advertisement of Unitarian literature in a Chicago paper brought only one applicant, and that from an inmate of an insane asylum.

REV. ROBERT COLLYER preached at Ithaca, N. Y., last Sunday before the faculty and students of Cornell University. His morning subject was "Wise Builders." Of course he was greeted, as a press dispatch tells us, by a crowded congregation.

ULM Cathedral, one of the largest sacred edifices in Germany, will soon be completed, after having been unfinished for nearly 400 years. It was begun in 1377 and finished in 1464, except the towers, which are now being erected according to the ancient design.

IN 1669 Plymouth colony passed a law prohibiting the smoking of tobacco on the Lord's day within two miles of the meeting-house, under penalty of a fine of twelve pence for every offense; and the law was executed. Suppose our modern law-makers follow this good example of our forefathers!

WE were particularly glad to have Prof. Barber, of Meadville, with us at the Conference. If we remember correctly, this is the first time he has ever attended our Western anniversaries. Since he has now become a "Western man" (belonging within the boundaries of the Western Conference of course makes one a Western man) we hope he will take hold earnestly with us in Western Unitarian affairs. Meadville is pretty far off for some of our places of



meeting, but it has so great an interest in us, and we in it, that we trust its theological professors will not think it a loss to even disturb a little the regular order of their class work, or if need be give their students a half play spell of two or three days, while they come to counsel and plan with us over the interests of the Western cause.

THE board of Sinai congregation, of this city, have granted Rev. Dr. Hirsch a vacation during the month of June, of two weeks' duration, to go to Philadelphia to attend the celebration of his father's (Rev. Dr. Samuel Hirsch) 70th birthday, on which occasion he is to be the orator of the day.

THE *London Spectator* gives this definition of a church fair: "It is that for which people make what nobody values, in order that other people may buy what nobody wants, all to help an association which badly needs both time and money, and ought, therefore, to encourage in every way the economy of time and money."

THE collection of original poems which Mr. Kerr has made from the pages of *UNITY*, which he christens "Unity Songs Resung," is out. A copy is just laid on our desk. It is a tasteful bit of book-making. As to the contents, let any one interested think of the finest lyrics from Blake, Gannett, Hosmer, Fanny Driscoll, Mrs. Brotherton, and twenty others, that he has read in *UNITY*'s pages for seven years past, and then know that he will find them *all here*.

NOTHING at the Conference was more interesting and beautiful than the eagerness with which friends of Mr. Hosmer (and that means about everybody present) joined in filling up a book, which lady members of his Cleveland congregation had provided, with autographs,—no, with letters, short, long, wise, humorous, serious, gay, studied, spontaneous, but all fresh out of the hearts of those who wrote. We think Mr. Hosmer missed the Conference. This book of letters will let Mr. Hosmer know whether or not the Conference missed him.

IN the May number of *The Dial*, Rev. J. H. Crooker, of Madison, Wis., has a trenchant criticism of Holland's "Rise of Intellectual Liberty." He concedes the work to be the product of wide reading; indeed, the weakness of the book he considers to be that it is the product of wide reading, rather than of clear, comprehensive thinking or just judgment. Says Mr. Crooker, "If the author had started out with the determination to write a glowing encomium upon Paganism and a bitter indictment of Christianity, he could hardly have produced a more one-sided book."

A PRIVATE letter from Denver, Colorado, tells us encouraging things about the Unitarian church there, and its activities. We quote: "The Unity Club, Ladies' Aid Society, Children's Kindergarten, Women's Auxiliary, Ethical Class and Sunday-School, have been doing good work the past winter, and the Sunday evening 'Services of Song,' given under Prof. Damrosch (son of the late well-known New York Damrosch) have crowded and packed our

church. What we need is a new house of worship. The rent of the parlors which we have been occupying in the Water Company building, has occasioned us an expense of \$650 per year. This we could save if we had a new and more commodious church building. We have worked very hard this year and the society has grown; the congregation is larger than ever before. A trustee meeting to be held this week will decide whether we are to begin building operations at once, or wait until next year.

What we need now is the help of our best ministers of the East. Let them come out this summer and put more enthusiasm into the people here, and help us to keep up summer services. Denver is full of strangers in July and August."

THE work in Washington Territory, begun by Rev. J. C. Kimball fourteen years ago, and after an interval of several years taken up by Rev. David Utter and Rev. E. I. Galvin, is now being carried on by Rev. George H. Greer, a devoted and earnest minister who came to us four or five years ago from the Methodist body. He is dividing his work between Olympia, the capital, Tacoma, "the terminus," Seattle, the present metropolis, and Victoria, the capital of British Columbia, which places form what is probably the largest, and in future possibilities perhaps the most important, parish in the denomination. In his work he needs Sunday-school helps—particularly singing and library books. Any church or school that has such books to spare may send them to Rev. H. G. Spaulding, 7 Tremont Place, Boston, or to this office (135 Wabash Ave., Chicago) and they will be forwarded to Mr. Greer.

THE union teachers' meeting was held at the Channing club rooms as usual on last Monday, with a good attendance. Rev. Mr. Utter was leader, and the subject of the lesson was "Immortality." The subject was not chosen because of its supposed fitness for a Sunday-school lesson, but because the fifteenth chapter of the first Corinthian letter had been reached in the studies of Paul's life and teachings, that the schools have been prosecuting this year. At least one person present thought the subject not adapted to Sunday-school teaching—it was better to let the children alone on such subjects. The question was raised and passed around whether immortality should be presented to the children as a certainty or as a matter of faith and hope. It was suggested that children are all too easily made skeptical, and that if the teacher even hesitated they would immediately conclude that life ends with death. Still the majority of those who spoke thought that honesty and candor would compel us all to present the future life as a matter of faith only, admitting that some people do not believe in it. But all said, express your faith as strongly and your doubts as little as possible. Mr. Jones, however, urged that our children are in no danger, and that we should trust them with our best thought, with our whole thought, so that they may trust us and be led by us. Mrs. Gatty's "Parables from Nature" was spoken of as containing a very helpful analogy upon this subject. Mr. Blake also remembered Mr. Higginson's preference for faith *per se* above science *pur-blind*.



## Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

### CHICAGO CALENDAR.

#### ALL SOULS CHURCH.

In Oakland Hall, corner Oakwood Boulevard and Ellis ave.

Jenkin Lloyd Jones, minister. Residence, 200½ Thirty-seventh street. Services 10:45 A.M.; Sunday school, 9:30 A.M.

Sunday, May 24, sermon by the pastor on "The Macedonian Cry of To-day, or the Missionary Call Upon Us."

Friday, May 29, 4:30 P.M., Sunday-school Teachers' meeting at the pastor's study.

Saturday, May 30, the pastor delivers the Commemoration Address before the Veteran Club of Englewood, in the Normal School building.

#### CHURCH OF THE MESSIAH.

Cor. Michigan ave. and Twenty-third st. Minister, Rev. David Utter. — Residence, 13 Twenty-second street.

Sunday, May 24, sermon by the pastor, upon the advantages possessed by a church as a society for ethical culture, with some remarks concerning the "foolishness of preaching."

Our morning service begins exactly at 10:45 A.M., and all who read this notice are requested to ask themselves whether they are among the few who are habitually in their seats at that moment. Sunday-school begins at 12:15 P.M.

Our Sunday-school teachers are urged to attend the Monday Union Teacher's meeting at 135 Wabash avenue.

#### UNITY CHURCH.

Cor. Dearborn ave. and Walton place. Minister, Rev. George Batchelor. Residence, 24 Wisconsin st.

Sunday, May 24, services at 10:45 A.M., preaching by Rev. James Vila Blake; subject, "I That Speak Unto Thee am He; Sunday-school at 12:10 P.M.

#### THIRD UNITARIAN CHURCH.

Cor. Monroe and Laflin sts. Minister, Rev. James Vila Blake. — Residence, 208½ Warren ave.

Sunday, May 24, Rev. George Batchelor will preach at 10:45 morning, subject, "Little Things." Sunday-school at 9:15 morning.

Tuesday, May 26, at 8 P.M., meeting of the Literary Club; annual election of officers; musical and other literary entertainment.

### MISCELLANEOUS.

UNITY CHURCH-DOOR PULPIT for May 1 contains a sermon by Rev. Stopford Brooke, of London—subject: "The City of the Soul." Extra copies can be supplied at 5 cents each or \$2.50 per hundred, post-paid. Address this office.

#### PROSPECT HILL SCHOOL FOR YOUNG LADIES.

GREENFIELD, MASS.

Prepares for College. Science, Art, Music. Beautiful and healthful location. Established in 1869. JAS. C. PARSONS, Principal.

DONATIONS OF CAST OFF CLOTHING or provisions of any kind will be gratefully received at Unity Church Industrial School, 80 Elm street, Chicago.

## D. LOTHROP & CO'S NEW BOOKS.

#### WITHIN THE SHADOW. (V. I. F. Series.)

By DOROTHY HOLROYD. 12mo, \$1.50.

"The most successful book of the year." The story throughout is one of brilliancy and power. "The book cannot help making a sensation."—*Boston Transcript*. "Shows how well worth while it is to suffer in holding fast to religion and morality."—*Boston Beacon*.

#### LIFT UP YOUR HEARTS; or Helpful Thoughts for Overcoming the World.

By ROSE PORTER.

A choice little volume for the vest pocket. Cloth, 25c.

#### CHRISTIE'S CHRISTMAS.

By PANSY. 12mo, fully illustrated, \$1.50.

Christie is a delightfully naïve and interesting character who will be followed with deep interest.

#### AMERICAN EXPLORATIONS IN THE ICE ZONES.

By PROF. J. E. NOURSE, U. S. N. 8vo, extra cloth, illustrated, \$3.00; with circumpolar map \$3.50.

New edition, with the most graphic, authoritative and satisfactory accounts of the "Voyage of the Jeannette," "The Expedition of Greely" and "The Rescue of the Greely Party," with many choice illustrations.

#### A ROMANCE OF THE REVOLUTION, OR, A DOUBLE MASQUERADE.

By REV. CHARLES R. TALBOT.

An intensely interesting story of the times which stirred men's souls. It will fire the hearts of all young Americans. Illustrated, 12mo, \$1.25.

#### HOW THEY WENT TO EUROPE.

By MARGARET SIDNEY. 16mo, illustrated, \$1.00.

"A capital book for the young people in family circles or Reading Unions." Delightfully entertaining, very instructive and charming in style."

#### ACHOR.

By MRS. S. R. GRAHAM CLARK. 12mo, cloth, \$1.50. "Fresh and original." "A story of genuine interest."

#### MILLY'S LITTLE WANDERER.

By MRS. S. A. BISBEE. 12mo, \$1.25.

A New England story, abounding in sprightly incidents and picturesque descriptions.

#### SOLDIER AND SERVANT.

By MISS ELLA M. BAKER. 16mo, \$1.25.

A model book for the S. S. Library.

\*\* Catalogue of 2000 choice books free. \*\*

#### D. LOTHROP & COMPANY,

30 and 32 Franklin St., Boston.

## STERLING BOOKS OF RELIGION.

### STARR KING.

**Christianity and Humanity.** 22 Sermons. With a fine Steel Portrait, and a Memoir (80 pages) by E. P. WHIPPLE. 12mo, \$2.00; half calf, \$4.00.

**Substance and Show, and Other Lectures.** With an Introduction by E. P. WHIPPLE. 12mo, \$2.00; half calf, \$4.00.

### JAMES FREEMAN CLARKE.

**Ten Great Religions.** 8vo, cloth, \$3.00; half calf, \$5.50.

"A great body of valuable and not generally or easily accessible information."—*The Nation* (New York).

**Ten Great Religions.** Part II. 8vo, cloth, \$3.00; half calf, \$5.50.

"His rare learning, clear style, and the systematic conciseness with which he abridges a vast amount of material are apparent to every one."—*Bibliotheca Sacra*.

"Every page is full of interest."—*Christian Life* (London).

**Common Sense in Religion.** 12mo. \$2.00

**Memorial and Biographical Sketches.** Including Gov. Andrew, Sumner, Channing, Parker, Dr. Howe, Dr. Gannett, Dr. Susan Dimmock, and others. 12mo. \$2.00.

### PROF. J. LEWIS DIMAN.

**The Theistic Argument as affected by Recent Theories.** Edited by Prof. GEORGE P. FISHER, of Yale College. 8vo. \$2.00.

**Orations and Essays with Selected Parish Sermons.** A Memorial Volume. With a Portrait. 8vo. \$2.50.

### WILLIAM MOUNTFORD.

**Euthanasia; or, Happy Talk toward the End of Life.** New edition. 12mo, gilt top. \$2.00.

### SAMUEL JOHNSON.

**Oriental Religions.** 1. India. 8vo, 302 pages. \$5.00. 2. China. 8vo, 1,000 pages. \$5.00. 3. Persia. 8vo, 800 pages. \$5.00.

### ELISHA MULFORD.

**The Republic of God.** 8vo. \$2.00.

"This is a unique work, and devotes to the great topics of theology a kind of thinking of which we have had little in English literature and need much."—*The Independent*.

### T. T. MUNGER.

**The Freedom of Faith.** \$1.50.

"The very essence of the gospel is here: no precious element is wanting; and the insight of faith, and the purity of sentiment, and the heroism of purpose that shine from every chapter of this noble book will commend themselves to ingenuous and devout men of all creeds."—*The Century*, August, 1883.

### HYMNS OF THE AGES.

**First, Second, and Third Series.** \$1.50 each; half calf, the set, \$9.00; morocco, \$12.00.

### PRAYERS OF THE AGES,

1 vol., 12mo. \$1.50.

\*\* For sale by all booksellers. Sent by mail, postpaid, on receipt of price by the Publishers.

Houghton, Mifflin & Co., Boston.

**CHICAGO PRICES ON BOOKS** are 20 to 40 per cent. less than those prevailing in other Western towns. You can *save the difference* in price on all new and standard books, by ordering direct from us. Send postal for free catalogues. **The Colegrove Book Co., 135 Wabash Ave., Chicago, Ill.**



Just Ready:

UNITY

SONGS

RESUNG.

A NEW VOLUME OF POEMS,

—BY—

James Vila Blake, Alice Williams Brotherton, Edwin G. Brown, Benjamin R. Bulkeley, Fanny Driscoll, Samuel Baxter Foster, Abbie M. Gannett, William C. Gannett, Ella A. Giles, Florence Tyng Griswold, Hattie Tyng Griswold, Frederick L. Hosmer, Lily A. Long, William S. Lord, Miss J. E. McCaine, Emma Endicott Marean, Mary W. Plummer, Mrs. E. C. Potter, Minnie S. Savage, J. N. Sprigg, Ella F. Stevens, Jabez T. Sunderland, Harriet S. Tolman, John Tunis, James H. West, Ella Wheeler Wilcox, Celia P. Woolley.

SEE NOTICE ON PAGE 107  
OF LAST ISSUE.

The book contains 159 pages, including 75 poems by 27 authors. It is handsomely bound in flexible cloth, with gilt top; is printed on heavy paper with wide margins.

PRICE, - - \$1.25.

Sent post paid on receipt of price by

The Colegrove Book Co.,

135 Wabash Avenue,

CHICAGO.

# "UNITY MISSION TRACTS."

FOR SALE AT UNITY OFFICE, 135 WABASH AVENUE, CHICAGO.

EACH, 5 CENTS; 10 COPIES, 25 CENTS. SPECIAL RATES FOR LARGE ORDERS.  
(No Discount on Numbers Excepted Below.)

## No. 1. *Natural Religion.* By J. V. Blake.

A somewhat detailed statement of the Faiths of Reason. The thought is that Science reveals "the glory of a Father;" that History shows "God working by great far-reaching laws of inspiration;" that Jesus, because a man, shows "the possibility of a divine manhood for all men;" that "no other book is so grand as the Bible, and none so full of pitfalls."

## No. 2. *The Religion of Jesus.* By H. M. Simons.

A quaint appeal from Christianity to Christ. It simply sets the things which Jesus emphasized over against those which the Churches emphasize. A good tract for those afraid to doubt the usual doctrines.

## No. 3. *Unitarianism as Shown in Western Church Covenants, etc.*

This is good for one who wishes to know in short space, "what Unitarianism is." First, a thumb-nail sketch of Unitarian history and principles. Then several Conference-Bases and Church-Covenants, to show in that way what things are emphasized. And then a list of publications illustrating the Unitarian thought, worship and life,—books, tracts, Sunday-school Manuals, etc.

## No. 4. *About Prayer.* By several writers.

Two-page answers to three questions: "Shall we pray?" "What does Prayer do for us?" "How pray?" At the end a few Songs of Trust.

## No. 5. *The Power of the Bad.* By J. V. Blake.

Reasons why the bad so often prosper beyond the good.

## No. 6. *Unitarianism: Its Story and Its Principles.* By J. C. Learned.

First, its Story from Bible times, through the Trinity-growing centuries and the persecutions of the Reformation, up to the present Unitarianism of England and America. Then, the Principles involved in this long stand for Reason in Religion.

## No. 7. *The Growth of Faith.* By H. M. Simons.

Of Faith in both its meanings: (1) As the

feeling of Trust,—never trust so strong as that of Science to-day. (2) As a system of Beliefs,—the common beliefs of Christendom contrasted with those greatening in the mind of to-day.

## No. 8. *Emerson's "Divinity School Address."*

"The true Christianity,—a faith like Christ's in the infinitude of man." "The sentiment of virtue is the essence of all religion." There is no better entrance into Emerson than through this Address. It was delivered in 1838, and then was rejected by the Unitarian builders; to-day it has become the head of the corner.

## No. 9. *Jesus.* By J. L. Jones.

(1) The secret of his power. (2) Jesus the Helper; how he "saves" men. (3) His relation to Christianity, and to other great religious teachers.

## No. 10. *Missionary Work in Unitarian Churches.* By J. T. Sunderland.

(1) Its need. (2) Conditions of success. (3) Practical methods for such work by churches, ministers and individual laymen. A tiny hand-book embodying many practical suggestions from one who has tried them. At the end a list of publications illustrating the Unitarian thought, worship and life,—books, tracts, Sunday-school Manuals, etc.

## No. 11. *Songs of Faith, Hope, Charity, &c to Old Tunes.*

Fifty-one of our best-loved hymns and eleven familiar tunes, showing how the Liberal Faith voices itself in worship. On the cover a series of Unitarian Affirmations. A five-cent hymn-book for Conferences, Missionary meetings, young churches, parlor-services, etc. (No discount for quantities.)

## No. 12. *The One Religion.* By C. C. Everett.

(1) The difference between Religion and Theologies. "Religion is one, but there are many theologies." (2) "This one religious Faith affirms the goodness of God and the trust that men may put in it for life and for death." At the end, poems illustrating the two thoughts.

## IN PREPARATION.

## No. 13. *Responsive Services for Reading and Singing.*

In connection with No. 11, to equip the Missionary meeting, young churches, parlor, services, etc.

## No. 14. *The Quiet Moment.*

A little "Daily Strength" book, arranged for one month's morning readings in home circles, or by whoever loves "a blessing on the day."

## No. 15. *God.*

## No. 16. *Miracles.*

## No. 17. *The Bible.*

Each subject treated in extracts from several writers.

## No. 18. *Channing.*

## No. 19. *Theodore Parker*

## No. 20. *Emerson.*

## No. 21. *Martineau.*

A score or two of what in each of these, our four greatest writers, may be called his "Gospel passages."

## OTHERS TO FOLLOW.

# "UNITY SHORT TRACTS."

A NEW SERIES, JUST BEGINNING. PUBLISHED BY UNITY, AS ABOVE.

30 to 60 Cents a Hundred.

## No. 1. *Unitarian Affirmations.* (60 cents a hundred.)

Three series. (1) Radical. (2) Middle Ground. (3) Conservative.

## No. 2. *A Blessing on the Day.* By W. C. Gannett. (60 cents a hundred.)

## No. 3. *A Book-Shelf of the Liberal Faith.* By W. C. G. (30 cents a hundred.)

Twenty-four books described, with prices.

## No. 4. *The Art of Married Life.* By Geo. S. Merriam. (60 cents a hundred.)

## No. 5. *Jesus.* By S. J. Barrows. (30 cents a hundred.)

## OTHERS TO FOLLOW.



# "CHURCH-DOOR PULPIT" TRACTS.

Price, 5 Cents per Copy; 10 Copies, 25 Cents.

**Why God's Chosen are a Minority of the Minority.** By Rev. C. Van Norden, of the North Congregational Church, Springfield, Massachusetts. "Many are the wand-bearers, but few are the mystics; many called, few chosen."

**This World as a Temple.** By Rev. Charles G. Ames, minister of Spring Garden Unitarian Society, Philadelphia. "The creeds are too short. We must not stop with believing in the Divine Sonship of one man who lived and died long ago; we must take up and bear onward the triumphal song of those who first caught his spirit: 'Beloved, now are we the children of God,' and 'The Father Himself loveth us' Then it will be easy for us to accept this world as our school, our home and our temple."

**The Gospel of To-morrow.** By Rev. Edward Everett Hale. "The business of the Unitarian Church is to unite. It is to unite the rich and the poor; to unite the native and the foreigner; to unite the master and his workman; to unite the teacher and his scholar; to unite old enemies and make them fast friends; to unite jealous rivals and make them help each other; to unite the different sects, which are and must be, in the great heritage of God, so that the voices of their song shall rise to Him in harmony."

**Humanity Uplifted Through Suffering.** By Rev. David Utter, minister of the Church of the Messiah, Chicago. "They imperfectly know God who think only of His tender goodness, forgetting the travail and pain in which wisdom is forever born—the infinite sweep of this law, whose severity falls like fate, touching with agony those who dare to disobey."

**The Poetry of Rational Religion.** By Rev. John W. Chadwick, minister of the Second Unitarian Congregational Church, Brooklyn, N.Y. "But it is of the first importance that we should make our lives picture and poetry, music and song, that these should be a sweet and solemn harmony."

**Earthly Immortality.** By Rev. R. Heber Newton. "Every life of sweet souled sunny goodness, of patient service, of honest, faithful toil for truth, counts for its full weight in the momentum of humanity's progress. . . . The little leaf drops from the stem, but behind it, in the veins, the sap flows somewhat faster, fresher, fuller, for that dead leaflet's life."

**True Wealth.** By Rev. A. P. Peabody, professor in Harvard Divinity School, Cambridge, Massachusetts. "There is not a glimpse of joy in another's countenance that kindles not in you an answering joy. There is not in your world a happy home that does not make your own home the happier. . . . Happy, thrice happy, it is for us that we are members of one body, that we do sincerely sorrow and rejoice with one another, for the balance is immensely on the side of joy."

**The City of the Soul.** By Rev. Stopford A. Brooke, of London, England. "The city of the soul, wherein God is maker and builder, is founded upon loving, true and righteous action. What sort of action is that? you ask—as if you did not know. Every one knows, but all do not choose to know."

**The Ethical Movement.** By Felix Adler, lecturer of the New York Ethical Culture Society. "In all that is grand, in all that is holy, in all that is sublime within human experience, we see the tokens of that other reality, that stranger from another world, which constrains us though we know it not, which guides us though we see it not, that hand which moves us from behind though we know not whence its leadings come; and we may therefore justly infer that the ulterior reality, which manifests itself by these tokens of the true, the beautiful, and the good, would, could it be known, so far surpass our human notions of truth and beauty and goodness as the idea is higher than the conception, as the infinite transcends the finite."

*Any of the above mailed, post paid, on receipt of price.*

Address

**CHARLES H. KERR,**

135 Wabash Avenue, Chicago.

UNITY

## CHURCH-DOOR PULPIT.

The second year of the "CHURCH-DOOR PULPIT" began April 1. The series of twenty sermons will differ from last year's in two respects. Four numbers will be devoted respectively to

Channing, Parker, Emerson, Martineau,

giving a score or two of what in each writer may be called his "Gospel Passages." If our would learn in short space for what the four great prophets of our Liberal Faith stand, let him read these numbers, and keep them on hand to give a friend.

In three more numbers the subjects

"God," "Miracles," "The Bible,"

will be respectively treated in extracts from several writers. Each of these three pamphlets will be, as it were, a handful of short liberal tracts on its special subject.

The other thirteen numbers will probably be single sermons from as many preachers,—preachers ranging in their thought from Liberal Orthodoxy to the Society for Ethical Culture; most of them finding a home, therefore, under the Unitarian name. So far as those invited have been heard from and decided on, the list, alphabetically arranged, stands now:

Felix Adler,  
C. A. Bartol,  
Stopford Brooke,  
Phillips Brooks,  
John W. Chadwick,  
Rowland Connor,  
Washington Gladden,

T. W. Higginson,  
John C. Learned,  
Andrew P. Peabody,  
Minot J. Savage,  
John Snyder,  
S. H. Sonneschein.

The hope is that our churches, west and east, will catch the new church-habit, to regularly and freely furnish forth a table or shelf near the door with such pamphlets, first for home reading and then for lending and mailing, each reader becoming his own missionary society for whatever he finds worthy.

Each church that subscribes \$25 for a block of fifty copies and uses them thoroughly through individual readers, as here suggested, besides any good done in its own homes, sends out twenty times fifty, or one thousand tracts a year, to spread the Liberal Faith—a little mission well worth adding regularly to any church-life.

Will those who think that such a series of twenty pamphlets, as is here described, promises good pocket and post-office preaching, at once send in their subscriptions for the coming year?

Single subscription for the year, twenty numbers, \$1.

Block subscriptions for ten or more copies to one address, fifty cents each copy.

Address

**CHARLES H. KERR,**

135 Wabash Ave., Chicago



# THE COLEGROVE BOOK COMPANY,

135 WABASH AVENUE, CHICAGO,

Offer the following books at the prices named, for cash with order.

	Our net price.		Our net price.		Our net price.
<b>American Commonwealths.</b> A Series of Histories of the representative Commonwealths of the United States. Edited by Horace E. Scudder. With maps. In uniform 16mo volumes, gilt top. <i>Virginia.</i> By John Esten Cooke. <i>Oregon.</i> By Rev. William Barrows. <i>Maryland.</i> By William Hand Browne. <i>Kentucky.</i> By N. S. Shaler. Per volume.....	\$ 1 00	The same, "Little Classic" edition. In 11 volumes, 18mo. The arrangement of these volumes is identical with those of the Riverside edition. Per vol.	1 20	<b>Mulford (Rev. Elisha).</b> The Nation. 8vo.....	2 00
		The set, 11 vols.....	13 20	<i>The Republic of God.</i> 8vo.....	1 60
<b>Browning (Robert).</b> Complete Works. New edition. 7 vols., uniform, crown 8vo, gilt top....	9 60	<b>Hawthorne (Nathaniel).</b> Complete Works. New Riverside edition. With 11 original etchings, 12 vignette wood-cuts, and a new portrait. With bibliographical notes by George P. Lathrop. 12 vols. crown 8vo, gilt top. 1. Twice-Told Tales. 2. Mosses from an Old Manse. 3. The House of the Seven Gables, and The Snow-Image. 4. The Wonder Book, Tanglewood Tales, and Grandfather's Chair. 5. The Scarlet Letter, and The Blithedale Romance. 6. The Marble Faun. 7. S. Our Old Home, and English Note Books. 9 American Note Books. 10. French and Italian Note Books. 11. The Dolliver Romance, Fanshawe, Septimius Felton, and, in an Appendix, The Ancestral Footstep. 12. Tales, Sketches, and other Papers With Biographical Sketch by G. P. Lathrop, and Indexes. Per vol..	1 60	<b>Munger's (Rev. T. T.)</b> On the Threshold. 16mo, gilt top.....	80
<i>Ferishtah's Fancies.</i> Uniform with the above, or 16mo, uniform with the 15 volume edition	80	The set, 12 vols.....	19 20	<i>The Freedom of Faith.</i> 16mo, gilt top.....	1 20
<b>Bret Harte's Works.</b> Rearranged, with an Introduction and a portrait. In 5 volumes, crown 8vo. 1. Poetical Works, and dramatic piece <i>Two Men of Sandy Bar</i> , with an Introduction by the author, and portrait. 2. <i>The Luck of Roaring Camp</i> , and other Stories. 3. <i>Tales of the Argonauts and Eastern Sketches.</i> 4. <i>Gabriel Conroy.</i> 5. <i>Stories and Condensed Novels.</i> Per volume.....	1 60	<b>James (Henry, Jr.).</b> A Passionate Pilgrim and other Tales. 12mo..	1 60	<i>Lamps and Paths.</i> 16mo, gilt top.....	80
The set, 5 volumes.....	8 00	Transatlantic Sketches. 12mo...	1 60	<b>Phelps (Elizabeth Stuart).</b> The Gates Ajar. 16mo.....	1 20
<b>Clarke (James Freeman).</b> Ten Great Religions. Part I. 8vo...	2 40	Roderick Hudson. New edition, revised. 12mo.....	1 60	<i>Beyond the Gates.</i> Nineteenth Thousand. 16mo.....	1 00
Ten Great Religions. Part II. Comparison of all Religions. 8vo.....	2 40	The American. 12mo.....	1 60	<i>Men, Women, and Ghosts.</i> 16mo	1 20
Common Sense in Religion. 12mo	1 60	The Europeans. 12mo.....	1 20	<i>Hedged In.</i> 16mo.....	1 20
Memorial and Biographical Sketches. 12mo.....	1 60	Confidence. 12mo....	1 20	<i>The Silent Partner.</i> 16mo.....	1 20
Exotics. Poems, translated by J. F. C. and L. C. "Little Classic" style. 18mo.....	80	The Portrait of a Lady. 12mo..	1 60	<i>The Story of Avis.</i> 16mo.....	1 20
<b>Emerson (R. W.)</b> Complete works. Riverside edition. With two portraits. Containing papers hitherto unpublished. In 11 vols. 12mo, gilt top. 1. <i>Nature, Addresses, and Lectures</i> (formerly known as <i>Miscellanies</i> ). 2. <i>Essays, first series.</i> 3. <i>Essays, second series.</i> 4. <i>Representative Men.</i> 5. <i>English Traits.</i> 6. <i>Conduct of Life.</i> 7. <i>Society and Solitude.</i> 8. <i>Letters and Social Aims.</i> 9. <i>Poems.</i> 10. <i>Lectures and Biographical Sketches</i> (a new volume). 11. <i>Miscellanies</i> (a new volume). Per volume.....	1 40	The set, 7 volumes, 12mo.....	9 60	<i>Sealed Orders, and other Stories.</i> 16mo.....	1 20
The set, 11 volumes.....	15 40	Watch and Ward. "Little Classic" style. 18mo.....	1 00	<i>Friends: A Duet.</i> 16mo.....	1 00
		<b>Johnson (Samuel).</b> Oriental Religions, and their Relation to Universal Religion. 1. <i>India.</i> 8vo..	4 00	<i>Doctor Zay.</i> 16mo.....	1 00
		2. <i>China.</i> 8vo.....	4 00	The above 9 volumes in box...	10 00
		3. <i>Persia.</i> 8vo.....	4 00	<i>What to Wear?</i> 16mo.....	80
		Lectures, Essays, and Sermons. With a Memoir by Rev. Samuel Longfellow, and portrait. Crown 8vo, gilt top.....	1 40	<i>Poetic Studies.</i> Square 16mo..	1 20
		<b>Mead (Edwin D.).</b> Philosophy of Carlyle. 16mo.....	80	<i>The Trotty Book.</i> For Young Folks. Illustrated. Small 4to	1 00
				<i>Trotty's Wedding Tour, and Story Book.</i> Illustrated. Small 4to	1 00
				<b>Riverside Aldine Series.</b> 1. <i>Marjorie Daw, and Other Stories.</i> By Thomas Bailey Aldrich. 2. <i>My Summer in a Garden.</i> By Charles Dudley Warner. 3. <i>Fireside Travels.</i> By James Russell Lowell. 4. <i>The Luck of Roaring Camp, and Other Stories.</i> By Bret Harte. 16mo, gilt top, per vol...	80
				<b>Thoreau's (H.D.) Works.</b> New edition. 12mo, gilt top. <i>Walden; or, Life in the Woods.</i> A Week on the Concord and Merrimack Rivers. Excursions in Field and Forest, with Biographical Sketch by Ralph Waldo Emerson. <i>The Maine Woods.</i> Cape Cod. Letters to various Persons, to which are added a few Poems. A Yankee in Canada, with Anti-Slavery and Reform Papers. Early Spring in Massachusetts, from the Journal of Thoreau, with introduction by H. G. O. Blake. Summer, from the Journal of Thoreau, Edited by H. G. O. Blake. Per volume.....	1 20
				The set, 9 volumes.....	10 80

\* \* \* The above prices are strictly net. If books are to be sent by mail, enough should be added to cover postage, at the rate of one cent for each two ounces. The postage on an ordinary 16mo book is about ten cents, and other sizes in proportion. Orders by mail are especially solicited and will receive prompt and careful attention.



# ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. *Sold only in cans.*  
ROYAL BAKING POWDER CO., 106 Wall-St., N. Y.

## MADAME FOY'S CORSET

### AND Skirt Supporter.

Combines the most ELEGANT FITTING CORSET with a PERFECT SKIRT SUPPORTER and is one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is particularly adapted to the present style of dress.  
For sale by all leading dealers. Price by mail \$1.30.  
FOY, HARMON & CHADWICK, New Haven, Conn.

## Evolution & Religion.

By JOHN FISKE.

"The Gem of the Addresses" at the Herbert Spencer Banquet in New York.

Published in tract form by the Free Religious Association. Price 5 cts.; sent by mail, 6 cts.; ten for 35 cts.; one hundred for \$2.50. Buy it for distribution. Address,

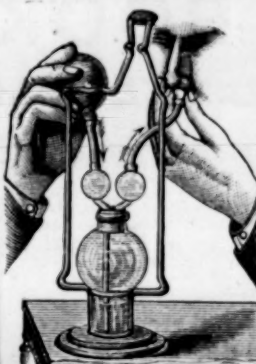
FREE RELIGIOUS ASSOCIATION,  
44 Boylston Street, Boston.



**LADY AGENTS** can secure permanent employment and good salary selling **Queen City Skirt and Stocking Supporters**. Sample outfit free. Cincinnati Suspender Co., 179 Main St., Cincinnati, Ohio.

## OPIUM

MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Wis.



**Catarrh** A glance at the cut will show the impossibility of reaching the diseases located in the head, by the use of Smokes, Douches, Inhalants, Snuffs, or medicines taken internally.

**Weak Lungs** will not inhale with sufficient power to reach the afflicted parts with medication.

A NEW TREATMENT has been discovered which forces or pumps Medicated Air into the most remote passages of the head or lungs.

The AIR Medicator and Injector involves a new Curative Principle for the treatment of the diseases of the Respiratory system; the new principle consists in impregnating Air with the curative properties of medicine; or, in other words, in medicating Air and forcing it into the cavities and passages affected.

Sensible, practical, scientific and certain. The Air Medicator and Injector can be used at home, is not expensive, and will surely cure in the most stubborn and painful cases.

T. N. WISE, M.D., Covington, Ky., says: "For the cure of Catarrh, Consumption, Asthma, and all diseases of the Head, Throat or Lungs, the Air Medicator and Injector is invaluable, and with proper medication is a certain means of cure. Every physician should have one in his office; every patient one in the home."

Physicians prescribe medicines for use in it. For particulars, address

MEDICATED AIR REMEDY CO., 36 Arcade, Cincinnati, Ohio.

## THE INDEX.

A Radical Journal which discusses live issues, and treats every subject with directness and fearless independence, from the modern liberal point of view.

### EDITORS:

W. J. POTTER. - - B. F. UNDERWOOD.

Among the contributors are: Felix Adler, T. W. Higginson, D. A. Wasson, John W. Chadwick, Mrs. Elizabeth Cady Stanton, Moncure D. Conway, George Jacob Holyoake, C. D. B. Mills, W. D. Gunning, F. E. Abbott, F. M. Holland, Felix L. Oswald, Robert C. Adams, W. Sloane Kennedy and Hudson Tuttle.

The Index is a paper for those who want a first-class radical Free-thought Journal that is abreast of the times; that criticises theories and systems boldly, yet endeavors to bring out whatever is good and true in them all; that advocates the total separation of Church and State, and equal and exact justice for all, irrespective of religious beliefs; that aims to foster a nobler spirit and quicken a higher purpose in society and in the individual; to substitute catholicity for bigotry, humanitarianism for sectarianism, rational religious thought for dogmatism and ecclesiasticism, and to make the welfare of humanity here and now the aim of all private and public activities.

TERMS: \$3.00 per year. Specimen copies sent free. Address, and make all orders and drafts payable to

B. F. UNDERWOOD,

44 Boylston St.,  
Boston, Mass.

## KANKAKEE ROUTE.

The quickest and **BEST** line from Chicago to **La-Fayette, Indianapolis, Cincinnati, Chattanooga, Atlanta, Savannah, Augusta, Charleston** and all points in

## FLORIDA

### AND THE SOUTHEAST.

For time tables and further particulars address J. C. TUCKER, General Northwestern Passenger Agent, 121 Randolph-st., Chicago, Ill.

## The Secret of the East;

OR,

### The Origin of the Christian Religion and the Significance of its Rise and Decline.

By FELIX L. OSWALD, M.D.

Published by The Index Association.

Handsomely bound in cloth. Price, \$1.

"The work covers a great amount of critical and historical ground independently of the Buddhist analogies; it is in fact a vigorous, uncompromising outline of Christian history, with all the weakness and wickedness mercilessly dragged into daylight. \* \* The case against the Christian Church is a marvelously strong one. The superstitions and miseries of medievalism, the woes, tortures, burnings, rackings and brutalities accomplished in the name of Christianity, are set in blackest array. The Nature-worship of the pagan Greeks and Romans is set in contrast. Nor is Dr. Oswald very generous in admission of improvement in contemporary Christianity. To him, it is a hurtful supernaturalism, impeding science, diffusing pessimism, promoting hypocrisy, and repressing the physical nature. His book is remarkably well written, brilliantly concise in style, and, aside from its special theories, of considerable scientific and historic value."—*Boston Evening Transcript.*

Sent by mail, postpaid, on receipt of price. Address B. F. UNDERWOOD, 44 Boylston street, Boston, Mass.

### Sets of the "C. D. P."

Only six complete sets of the first series of *Unity Church-Door Pulpit* remain on hand. These will be sold at \$1.50 per set, including postage, after which most of the numbers will not be obtainable in any form.

## WANTED A WOMAN

of sense, energy and respectability for our business in her locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

**BIG PAY** to sell our Rubber Stamps. Send for samples. TAYLOR BROS., Cleveland, O.